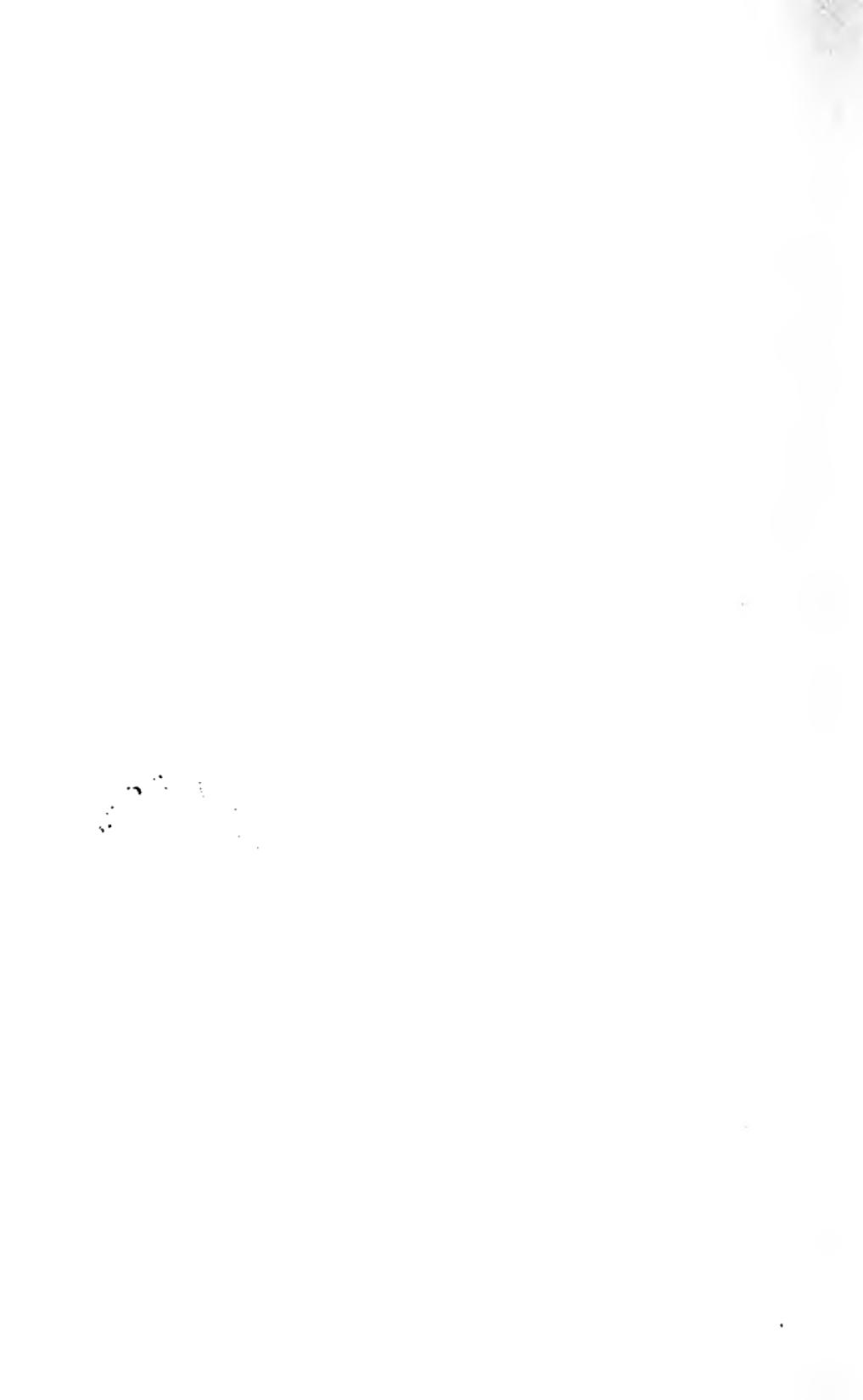




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NOTES ON THE HISTORY OF THE
CONGREGATION OF PRIESTS OF
SAINT BASIL — COLLECTED BY
ROBERT JOSEPH SCOLLARD, CSB

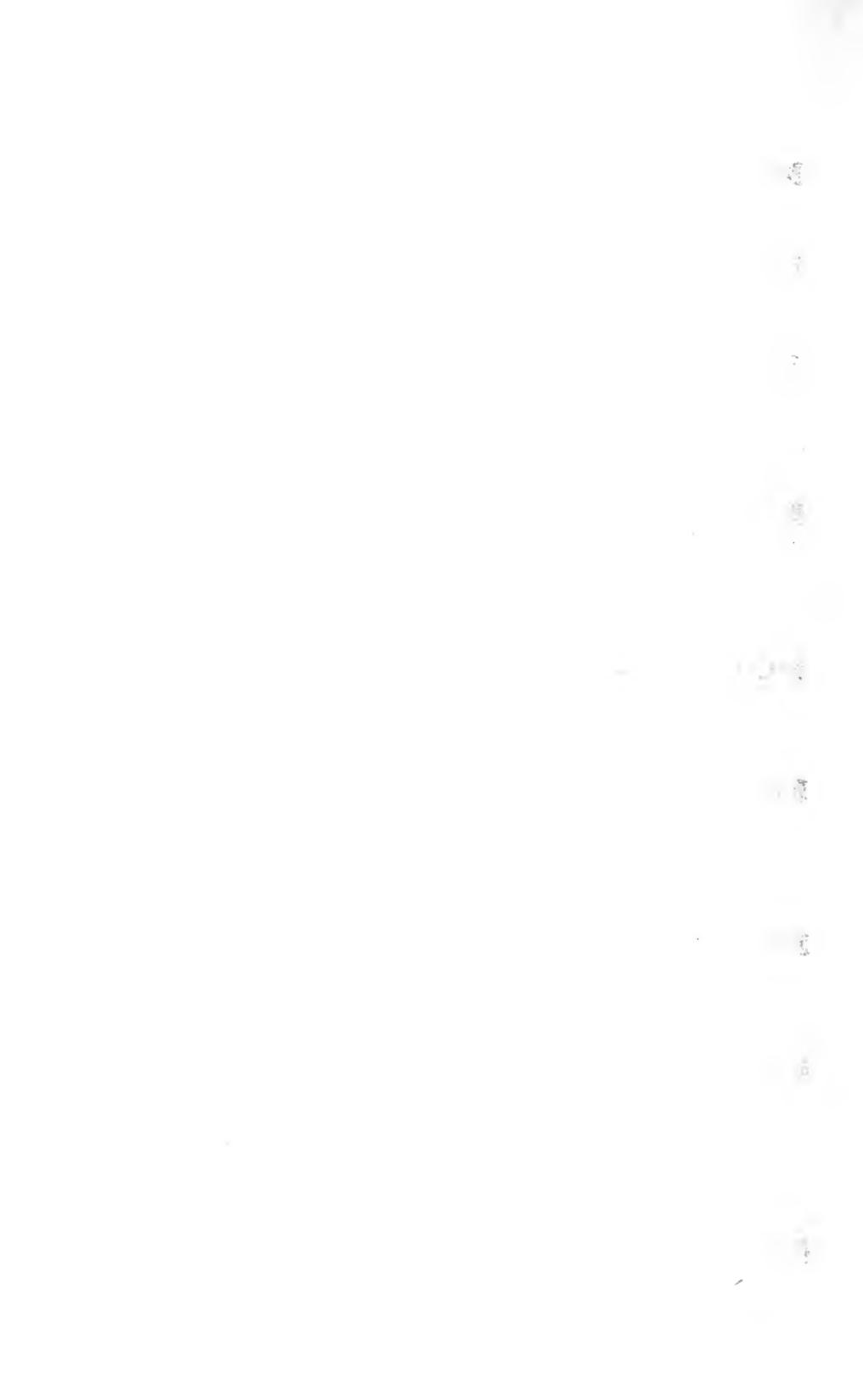
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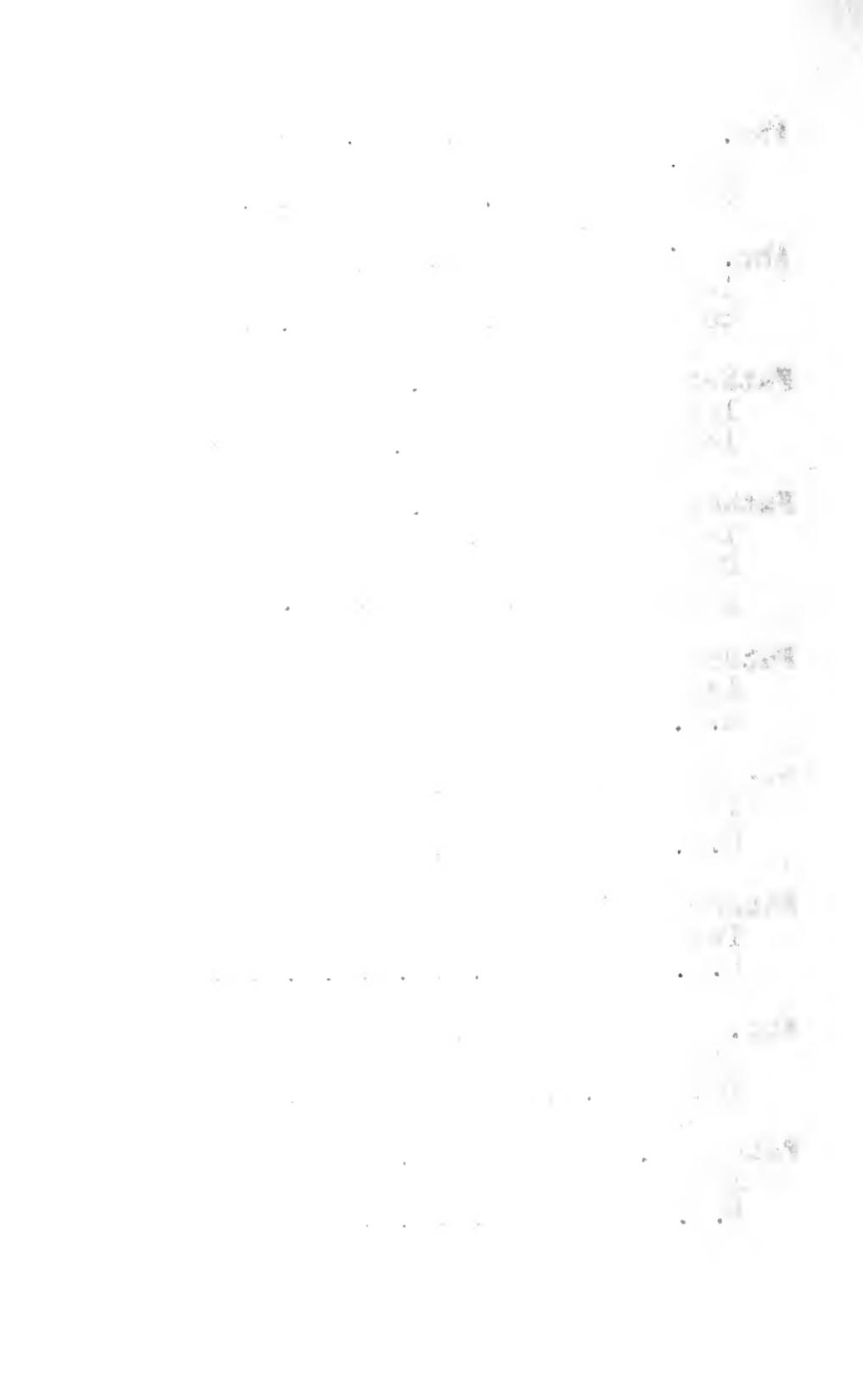
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OBITUARY

As the old year was just going out, that is about four o'clock in the afternoon of the 31st ult., Mr. Michael O'Gorman, for the last five years Professor in Assumption College, Sandwich, breathed his last in that institution. He had been confined to bed since the 13th November, now sinking, now rallying, but always patient and resigned, and carefully using the weary moments of enforced rest in preparing for the great summons.

It would be a pleasure, or at least some alleviation of the distress his death has caused us, to tell how beautifully he made this preparation. But such things are difficult to state rightly, and we pass them over in order

to have more time to say a word upon
the life just ended.

The deceased was born in Toronto, in September 1846, we think, and after making his course of humanities in St. Michael's College, in that city, he went to the College of St. Sulpice, in Montreal, with a view to the study of divinity. But delicate health obliged him to interrupt his labors, and after a year of rest he returned to teach amongst his old friends at Clover Hill and Sandwich, till death called him. It was a brief career, and a hidden one; and yet, humanly speaking, it deserved to be long, and well-known, for Mr. O'Gorman was gifted with rich endowments both of head and heart. Almost in childhood he exhibited in

schools such abilities as kept him away in advance of his class; and as he grew older, and essayed more difficult studies, the early promise was fulfilled. To a memory that let nothing slip he joined — and it is by far too uncommon a union — a judgment of singular clearness and force, and a taste of rare delicacy, enabling him to throw off, almost without effort, compositions of a high order of literary merit. When we add to these qualities a humor that was inexhaustible, and a wit as refined as it was free from all bitterness, it is easy to understand how high were the hopes his friends entertained of his future prospects. He had, besides, a talent for the exact sciences that frequently bordered upon genius, and

made it a mere pastime for him to master matters that threw less gifted minds into despair. And then his disposition was so genial and kindly, his affections so large, his views of things so hopeful and generous, that a shrewd friend described him by saying, "He had sunlight enough in his nature to keep himself ever bright, and cheer up a whole community besides." There is affection in these words, we freely admit, a deep and now weeping affection, but surely no flattery, nor even half truth. And if so much that was admirable did not force itself upon public notice, the reason is not far to seek. It is a history illustrating what somebody has said that God sometimes shows how little in His sight are the highest

natural gifts, by first bestowing them in richest plenty, and then withholding the power to use them. So it was in our dear friend's case. The morning rose gloriously bright, but only to be immediately overcast with clouds that would neither break nor lift till evening and night had come.

From his twentieth year he was the victim of an incurable malady. The bodily frame, as too often happens, was unequal to the support of the mind, and such was the state of his health all the way through that nothing but his wonderful courage could have enabled him to do anything at all. But alas! neither courage nor energy could make him strong enough to advance to Holy

Orders, or even to complete his novitiate; and he died with only the merit of his good intention. His many friends will, we are sure, punctually comply with the only request he made at death, that they would all pray for the repose of his soul.

(Transcribed from a newspaper clipping in a scrapbook begun at St. Michael's College by Father M.J. Ferguson and continued by him at Assumption College)

Mr. O'Gorman died in 1878.

LOVED AND LOST

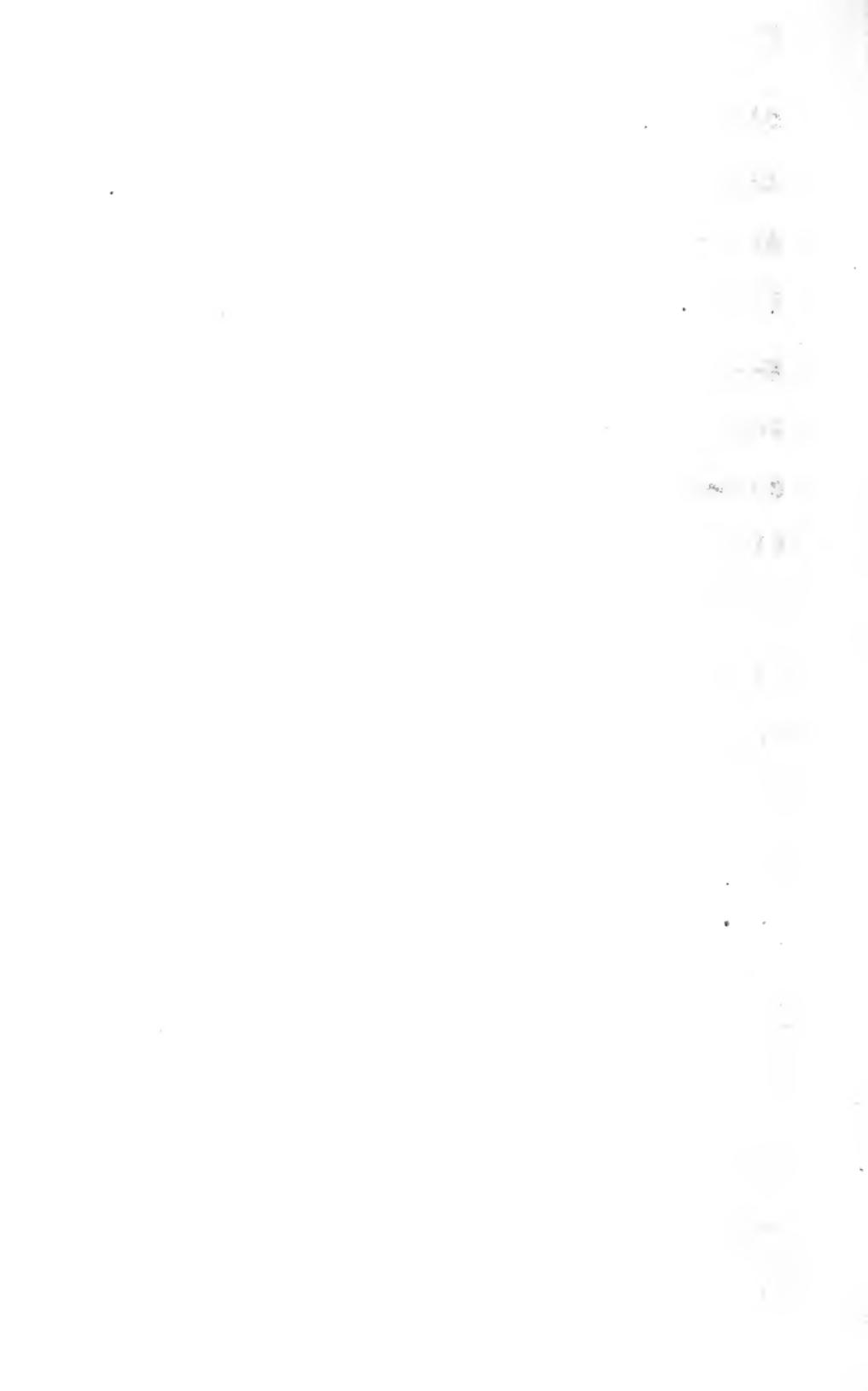
J.M. Morrow was born in the Catholic Township of Adjala, County Cardwell, in 1845. Son of the late Mr. George Morrow of that place, he was a child of the ancient race, full of its fire, full of its faith. Set apart for the Ministry, he entered on his higher studies at that fruitful nursery of shepherds of the flock, St. Michael's College. Having graduated with distinction he was ordained in May, 1872, by that light of the Hierarchy, Bishop Walsh. A Basilian, he went to France in the following year because of the failure of his health; and entering the Mother House of the Order, had the happiness to sit at the feet of its Superior General, the illustrious

Father Soulerin. Visiting Rome in the following year he made the tour of that land of classic memories and living art, Italy. Finding himself but little improved in health he returned to Canada as if to seek the spiritual comfort of loving and pious fellowship amongst his reverend brothers of St. Michael's. He remained at the College too feeble to discharge any duties, until nature, unable to continue the strife any longer, surrendered his soul to God on the 1st instant.

"Consummatus in brevi explevit tempora multa." "Being made perfect in a short space, he fulfilled a long time." Wis. iv, 13.

The funeral services over the body of Father Morrow were performed at St. Basil's Church. Masses began at 6

o'clock, and were continued on three altars all along through the morning. At 7:30 his Grace the Archbishop officiated. The following Very Rev. and Rev. gentlemen were in the sanctuary during the Office and High Mass, ceremonies commencing at 9:30: Very Rev. Father Vincent, Superior of the College, celebrant; Father Harris, Newmarket, and Father Wm. Brennan, Hamilton, two old classmates of the deceased, deacon and sub-deacon respectively: His Grace the Archbishop, assisted by Very Rev. F.P. Rooney and Venerable Dean O'Connor, Venerable Dean Proulx, Very Rev. J.M. Laurent, Rev. D. O'Connor, Superior Assumption College, Sandwich; D. Cushing, Director; J.J. McCann, Conway, Lawler, Berrigan, Morris, Mullen of this city; J.J. Shea, Brockton; M.



O'Reilly, Leslieville; E. Cassidy, Dixie; P. Harold, Thorold; T. Beausang, Duffin's Creek; Losie, Arthur; Lee, Elora; O'Donohue, Owen Sound; Ryan, Amherstburg; L. Brennan, Director of the College; Mulcahy, Frachon, Murray, and Teefy.

Many who may read these lines will say: "But who was Father Morrow?" It is quite true, his face was not familiar to many even of this city. The retiring disposition and love to serve God in secret which induced him to enter a Community, kept him in his College-home. In the College were his duties, and in the College was Father Morrow ever found. We of the world unfortunately know but too little of this good and pious Priest. But ask the students of

St. Michael's of the last twelve years who Father Morrow was and behold their answer: "Father Morrow was our beau ideal of a good priest and a good professor; our model in piety, our model in regularity, our model in upright manliness; and from many a difficulty have we been rescued by his calm, clear judgment and prudent foresight." As a professor he was strict tihout being severe, and his very appearance commanded respect and ensured an obedience in which was more of love than of fear. Many a student will shed a tear when he hears that his dear friend and father, Rev. J.M. Morrow, is gone to his last resting place. — R.I.P.

(Transcribed from a newspaper clipping in a scrapbook began at St. Michael's College by Father M.J. Ferguson in 1861 and later continued at Assumption College. Father Morrow died in 1878)

St. Mary's
Wednesday.

Dear Father Ferguson:

I hope you will try
to find your way to St. Mary's tomorrow.
It will be my birthday. A few clerical
friends will do me the pleasure of
taking dinner here at 1 o'clock and
you will be most welcome amongst the
number.

Ever sincerely yours

Walsh, V.G.

(Transcribed from the copy in the
General Archives. John Walsh, later
Archbishop of Toronto, was Vicar
General and Pastor of St. Mary's
Parish, Toronto, from September 1861
until his consecration as Bishop in
1867. He was born on May 23, 1830.)

WINDSOR AND SANDWICH PAY THEIR RESPECTS
TO THE APOSTOLIC DELEGATE

Wednesday afternoon, having had but a few hours in which to make preparations, the Roman Catholics of Windsor and Sandwich welcomed to this portion of the western peninsula the Right Rev. Dr. Conroy, Apostolic Delegate to Canada whose especial mission to this country is generally understood to be to settle the political differences between the Ultramontane and the Liberal portions of the Church in Quebec, etc. The distinguished prelate, a man of confessedly superior intellect, arrived by the day express of the Great Western Railway, and on reaching the station accompanied by Bishop Walsh, of London, found awaiting him the Rev. Messrs.

O'Connor, Wagner, Ryan, Ouellette, and about a dozen others of the clergy of Essex ... His Excellency and suite now retraced their steps to the carriages awaiting them at the convent door.

The procession from here to Sandwich (which, by the way, was about a mile in length) was itself a fine manifestation of the faith of the people. The news of His Excellency's visit had been received so late, that in spite of the diligent exertions of the Clergy, many only learned of it on seeing the crowd on the way from the Station and surrounding the Church in Windsor. There was a universal turnout of the Catholic body. As many as could furnished themselves with carriages, but great numbers were obliged to go afoot, and not a few

had only time to throw away the instruments they were working with, and rush to swell the throng. A pleasing incident, was the presence of most of the respectable Protestant residents, of both Windsor and Sandwich, and the fact that they had thrown a beautiful arch, inscribed in large letters with the word "Welcome" across the road near the toll-gate.

Arrived at the northern entrance of the grounds of Sandwich Cathedral, His Excellency was received by the Professors and Students of Assumption College, and the scenes from this to the Church was particularly beautiful. It was nearly dark, and the thick leaved maples — the symbol by the way of Canadian Nationality — of the fine avenue that

leads up to the Church adding to the gloom, gave a weird appearance to the long lines of Students, ecclesiastic, Priests and people, all of whom, as the Apostolic Delegate passed, knelt to receive his benediction.

Midway between the street and the Church a splendid canopy of white silks borne by members of the parish was ready to receive His Excellency, who, alighted from the carriage, accompanied by His Lordship the Bishop of London, and some of the Clergy walked beneath it to the door of the Church, where he was received with the appointed ceremonies. By the way we cannot help saying here, that, the Catholic hearts of the good people of Sandwich were so stirred up at this point, that it required the

exertions of not a few of the Clergy to restrain them from bursting into such a cheer as would have told the world what a magic charm there is in anything that does honor to the Holy Father.

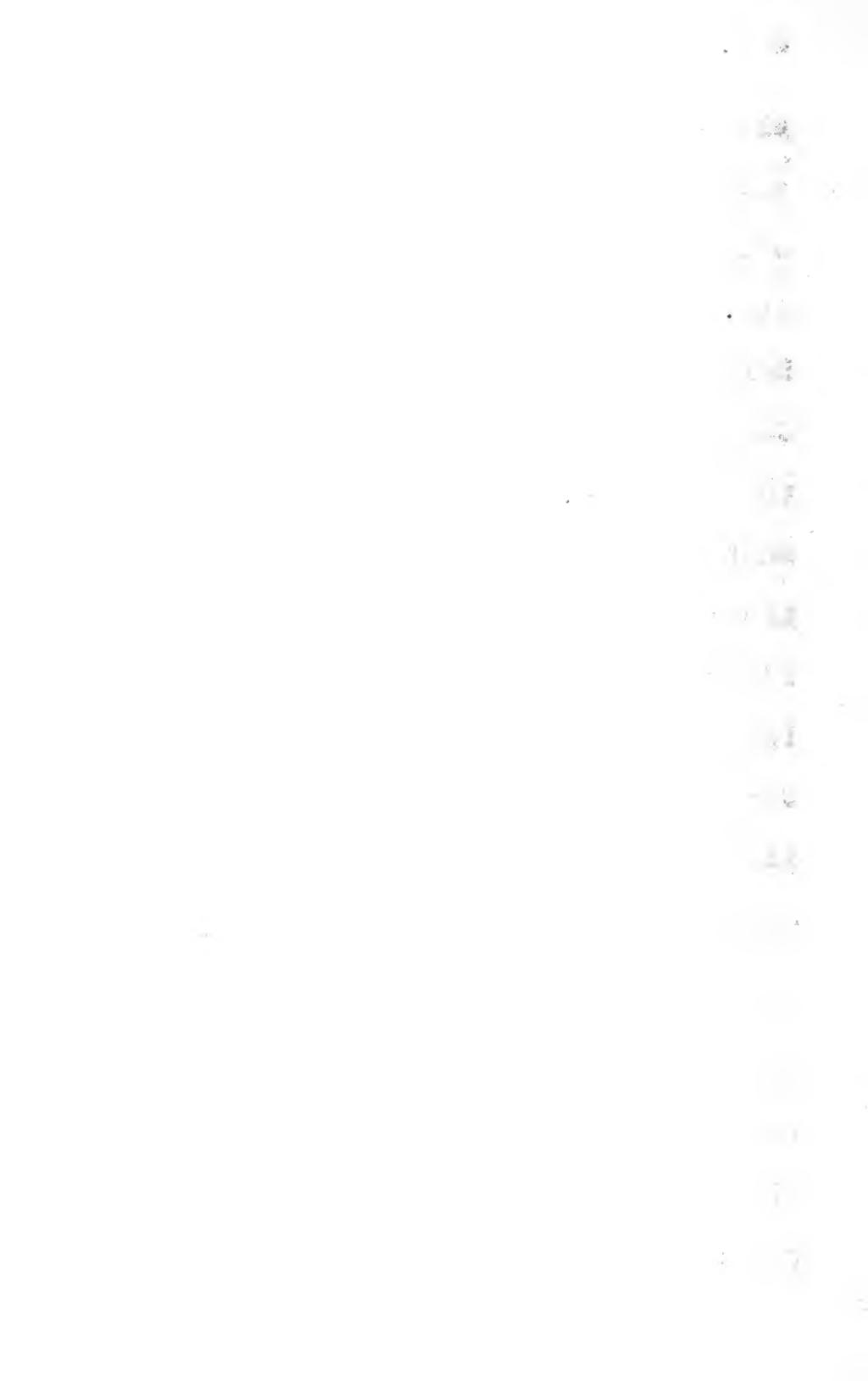
In the Church the following address in behalf of the Parish of Assumption was read in French by Mr. Girardot, School Inspector, much of the beauty of it has been lost in the translation. ...

His Excellency, who was very fatigued after a day of so much labour, replied briefly, but with great affection of tone. ...

After Benediction of the Blessed Sacrament, the procession reorganized and conducted the distinguished visitor to

the College, the entrance to which, in spite of the brief notice was ornamented with arches, evergreens, flags, mottoes, etc. The following morning the Apostolic Delegate celebrated Mass in the College Chapel, and gave Holy Communion to all the Students. How bright a day this must have been in the annals of Assumption; the first visit of an immediate representative of the Sovereign Pontiff, falling upon the 31st anniversary of the Coronation of Pius IX, and the feast itself selected for the last general communion of the scholastic year.

Immediately after Mass both Teachers and Students assembled in the Study Hall of the College and upon the entrance of His Excellency the following address was read:

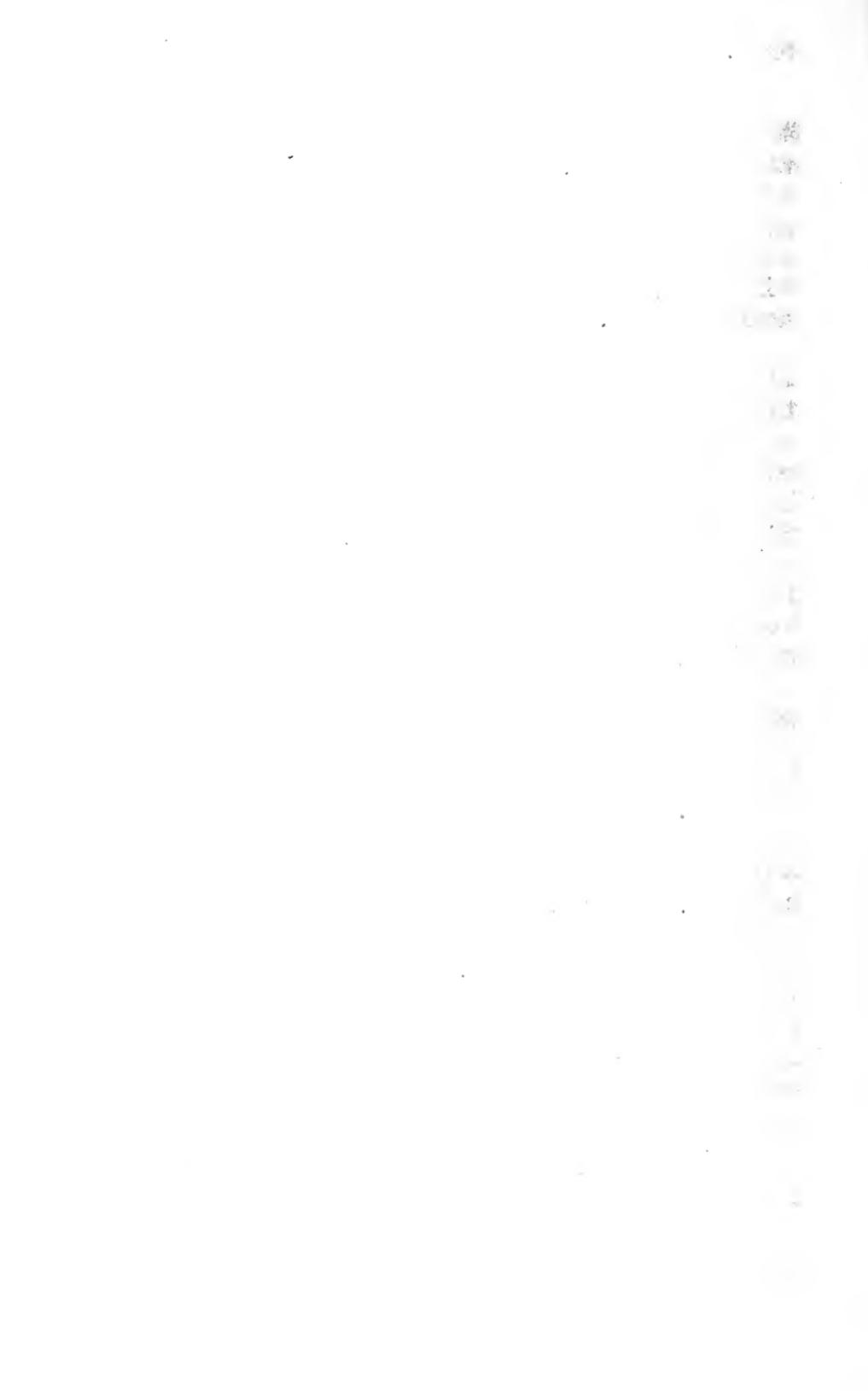


May it please Your Excellency — We, the Superior, Teachers and Students of Assumption College, ask permission to approach you with an expression of our simple devotion to Our Sovereign Lord Pius IX, with whose authority you come amongst us.

It is for us a joy beyond expressions, that in this far off part of America, we are able to approach within one step of the Infallible Vicar of Jesus Christ by the privilege we enjoy of receiving His Illustrious Delegate. And this pure and religious feeling of satisfaction is enhanced by this, that Our Holy Father has chosen his representative, from amongst the Bishops of the land, whence many of ourselves, and the parents of a still greater number, hail, a land which by reason of its fidelity, has ever been dear to the universal church.

Engaged in the work of Catholic education, which, like most things in this young and growing country, is still in a struggling state, we thank God, that in Your Excellency, we salute not merely the Zealous Prince of the Church, but also the ripe and brilliant scholar whose highreputation, will be as much an encouragement as your advice will be a direction to our humble efforts.

This is indeed a bright day in the annals of this institution, and we are all profoundly grateful to the Church, to the



Most Holy Father and Your Excellency who represents both, and as an earnest of the abundant blessings we are sure to reap from this auspicious visit, we humbly solicit for ourselves and for the work we are engaged in, the Apostolic Benediction.

The reply was addressed entirely to the pupils and was a beautiful development of the words of the Gradual of that day's Mass "Blessed is he whom thou hast chosen and taken unto thee, he shall dwell in thy Courts." Psalm LXIV. This verse of Holy Scripture described the feeling which the presence of the Students created in his mind. In their various neighborhoods, there were doubtless many Catholic boys of a merit equal to their own, yet they alone, by the special goodness of God were chosen, first, to the benefits of a good education, and afterwards, to be good



Christians and good citizens in various professions. Let them see to it, that they make a good use of their privileges. He who is chosen — shall dwell in the Courts of the Lord — if he lives worthy of his vocation. Let them therefore be careful, so to regulate their lives, that the divine grace so abundantly showered upon their youth, may remain increasingly with them to the end, enabling them to perform whatever duties God may call them to, in such a manner as to reflect credit upon the religious education they are no receiving.

After a few minutes of pleasant conversation with some of the pupils, and the grant of a whole holiday, His Excellency took his leave, amind (what we



fear was a violation but an excusable violation of order) a storm of most hearty cheering.

The remainder of the morning was spent with the Teachers, and words of sympathy and encouragement were spoken with so much kindness and such an appreciation of the value, so also of the difficulties of the work that they are engaged in that we are sure they can never be forgotten.

Afterwards His Excellency accompanied by His Lordship Bishop Walsh, the Rev. Father O'Connor, Superior of the College and other priests departed to take the boat for Sarnia.

(Trancsribed from a newspaper clipping in a scrapbook began at St. Michael College and continued at Assumption College by Father M.J. Ferguson)



ASSUMPTION COLLEGE, SANDWICH, ANNUAL
ENTERTAINMENT AND DISTRIBUTION OF
PRIZES

On Tuesday, 26th ult., the closing exercises were held at this Institution, before a large audience, composed mainly of friends of the students and the house.

His Lordship, Bishop Walsh, presided, assisted by Rt.Rev. Mgr. Bruyère, Very Rev. Father Joos, Administrator, and Hennaert, V.G., of Detroit. Among the other clergy we noted Very Rev. Dean Wagner, Rev. Messrs. Hour, C.S.B., Gerard, Wasserean, Andrieux, Ryan, O'Brien and the professors of the College. As we before announced, the students had, by unanimous resolution, requested that the money for their prizes should be sent as their contribution to the Holy

Father on the occasion of his episcopal jubilee. A prize worth twenty dollars, offered by His Lordship, Bishop Walsh, was dealt with in the same way; and thus a rather handsome offering was made.

In the same spirit which dictated this proceeding, they determined, instead of a play to convert their closing exercises into a celebration in honor of the Pope; and in this we can assure the good boys of Assumption they made a most happy choice.

The name of the Pope has always been a name to conjure with amongst Catholic people, and in the especial circumstances of this year, we need hardly say, there are added reasons why it should charm.



And then the youthful orators put their cases with so much genial warmth and such a generous enthusiasm that everybody was more than pleased.

The entertainment took the form of a meeting of the students, before final separation for the purpose of expressing their thoughts and feelings on the Roman Question, as it is called, and especially upon the Pope.

On the motion of Mr. J.P. McManus, seconded by Mr. M. Meathe, Mr. P.J. Murphy, of Toledo, Ohio, was voted into the Chair, in taking which he made an address of about twenty minutes in length, explaining the reasons which led to the meeting, and justifying themselves, youths as they were, for presuming to

speak on such high questions. They were young, it is true, but as they grow older, they hoped to be able to take a part in the grand contest the Church is ever raging against the world and the earlier they put on the armor and went into training the better; and the most fitting place to make such experiment was under the eye of beloved teachers, and the Reverend clergy, and above all, of their venerated Bishop.

After giving us a very graphic picture of Pius IX, he introduced Mr. Frank Van Antwerp, who had undertaken to move the first resolution, viz:

"It is the duty as well as the privilege of all Catholics, of whatever clime or condition of life, to be touchy about whatever concerns the Pope." ...

The resolution seconded by Mr. L. Renaud

was carried, not merely by the meeting of students, but by the acclamation of the whole house.

Mr. D.J. Mungovan moved the second resolution, to this effect:

Rome, as it now stands, is almost entirely the creation of the Popes and the Catholic world, and as he who planted a garden eateth the fruits thereof so, the Pope and the Catholic world have an incontestable right to the possession of the Eternal City." ...

The resolution, seconded by Mr. Jas. Crumbly was carried unanimously. Mr. Albemery Langlois, of Windsor, finished the proceedings by a speech in French, upon the life and character of Pius IX...

We do not like to flatter young speakers; to say they were perfect would only make them laugh. They have their life work yet before them, and need energy and application. But with these, and with the ability these young gentlemen poss-

ess, both in composition and delivery, we see no reason why they should not look confidently forward to a very successful future. May their happy choice of subject, and the satisfaction they afforded their audience by their manner of handling it be an omen both of what they are able to do and how they will do it to the end of their lives. In such case a Catholic education will not have been thrown away.

We ought now to say something of the music, which filled up the intervals of speaking. Our Catholic institutions have an enviable reputation in this regard, and Assumption is by no means behind. With Father Vernerde in the vocal and Prof. Girardot in the instrumental department there is little left

to be desired. The pieces selected, as will be seen by the programme, were of various kinds, and gentlemen on whose judgment we may depend in this matter pronounced the execution very creditable to all the performers. It is not, perhaps, fair to particularize but the vocal solo by Father Vernerde — Ode to PIUS IX — was given with so much sympathy and enthusiasm that the hall literally rang with applause.

After this, those who were entitled to prizes received their certificates containing a list of those that they deserved with the reasons why no prizes were distributed this year.

At the conclusion, His Lordship, the beloved Bishop of the Diocese, paid a



high complement both to the students and the Institution. It was a consolation to him amid his many cares and responsibilities to have a house like this in which a good Christian education was added to that secular instruction now so much in demand. ...

After some words of kind advice to the students, His Lordship brought the proceedings to a happy ending by imparting the episcopal benediction. ...

(Transcribed from a newspaper clipping in a scrapbook begun at St. Michael's College by Father M.J. Ferguson and continued by him at Assumption College. The list of prizes was cut out of the clipping.)

GRAND CELEBRATION AT ST. MICHAEL'S
COLLEGE. SILVER JUBILEE OF THE SUPER-
IOR, VERY REV. C. VINCENT, V.G.

Before proceeding to give a detailed narration of the ceremonies and festivities which characterized the celebration of the Rev. Father Vincent's Silver Jubilee, it may not be amiss to place before our readers a brief history of the Community of St. Basil in Ontario.

The College known as St. Michael's was established in Toronto A.D., 1852, under the auspices of Bishop de Charbonnel, with a staff of professors, consisting of Rev. Father Soulerin, Superior; Fathers Maloney, Malbos, Flannery and Vincent — the two latter though in Holy Orders had not yet been elevated

to the priesthood. These gentlemen, two of whom were Irishmen, the remainder of French origin, came from their mother house at Annonay, a city in the South of France, and, considering that, twenty-six years ago, Canada was but little known in Europe, and that the difficulties of life here were more likely to be exaggerated than truthfully told, we can more fully appreciate their high sense of duty in leaving a beautiful home and friends, to carry the seeds of a higher culture to the as yet almost virgin soil of Ontario.

Owing to the want of a suitable building, the College was first started on Queen St., in one of a block of buildings opposite the Metropolitan Methodist Church. After a brief sojourn there, it was re-

moved to the North wing of St. Michael's Palace (what is now St. Vincent's Chapel), where it remained for a few years. In 1856, a most eligible building site having been placed at the disposal of the Fathers by the late Hon. John Elmsley, the corner-stone of the present edifice at Clover Hill was laid, with great ceremony, by Bishop De Charbonnell. Of the several gentlemen who inaugurated the College here, none are now connected with it, except the Very Rev. Charles Vincent, the present venerated Superior.

This gentleman was born near Lyons in 1828, of highly respectable parents, his father having been a retired officer of the French army. His classical and ecclesiastical studies were made with

distinction at Aubenas and Annonay, and he was one of the original staff of Professors who started the College in 1852. On May 22nd, 1853, in company with Rev. Mr. Flannery, he was ordained Priest by Bishop De Charbonnell. On the departure of the Rev. Father Soulerin, in 1865, to assume the control of the head College of the Order at Annonay he was, though much against his will, appointed Superior of St. Michael's College. After an experience of thirteen years, the friends of Catholic education in general, and of St. Michael's in particular, are satisfied that the selection was a most happy one. During his Superiorship a new wing has been added to the original buildings at a cost of \$20,000. This addition, which

harmonized well with the general design, contains a magnificent hall, the largest in the city, being 120 feet in length, by fifty feet in width. The church, dedicated to St. Basil, which is the right wing of the building, has also been enlarged and decorated, and is at present one of the most elegant and commodious ecclesiastical buildings in the city. This splendid property, which, including land buildings, must be worth about \$80,000, is almost clear of debt. It is expected that in about two years it will be free of all encumbrances. In 1865 there were but seven members of the community of St. Basil in Ontario; but the Order has taken strong root in the country, and it now numbers thirty-one, many of whom are native Canadians. There has been a

steady increase in the attendance of pupils at the College, the number of boarders in 1865 being 42, while in 1878, the boarders number 124, and with the day pupils make the total one hundred and seventy students. The College of Our Lady of the Assumption at Sandwich, Ontario, is also under the control of the Order, and the high state of efficiency to which it has attained, is another proof of the pre-eminent fitness of these devoted men for the high office to which they have applied themselves.

In addition to collegiate work, the Basilian Fathers have also undertaken at various times the direction of missions in the several dioceses of Ontario. At present they are conducting two, one at Owen Sound, with three priests, and another at Amherstburg with two.

The great importance of the work done by the Basilian Fathers will be appreciated when we state that they have sent out seventy-one priests in Canada, and an equal number to the United States, over thirty seminarians from their colleges, are at present completing their studies in the Grand Seminary at Montreal, and many of their students hold high positions in the legal, medical and mercantile worlds.

THE CEREMONIES OF THE DAY, commenced in the morning by the presentation of a gold chalice set with precious stones by the members of the Community. At 9 a.m., High Mass, Coram Pontifice, was celebrated by the Rev. Father Vincent, assisted by Very Rev. Father Heenan, V.G., of Hamilton, and Rev. K. Campbell,

P.P., of Orillia, both former pupils. His Grace was assisted at the throne by Father Lawlor as assistant priest; Very Rev. Father Farrelly, V.G., of Belleville; and Father Ryan, P.P., of Galt, two old and fast friends of the college, as deacon and sub-deacon of honour. An extraordinary number of Priests from all parts of the Province signified by their presence the interest they felt in their Alma Mater, and their personal affection for the gentleman whose festival they were to celebrate. Mozart's Twelfth Mass was well-sung and the College Band contributed some selections appropriate to the occasion.

The sermon was preached by the Rev. Richard O'Connor, R.D., Barrie, also a former pupil. We regret that we are

unable to give a report of this really interesting and eloquent address, which, touching briefly on the history of the College and its early struggles, vindicated the full confidence of the speaker in the educational advantages of his Alma Mater. ...

High Mass being over, the guests passed an hour or two in social chat until dinner was announced at 2 p.m. ...

Dinner being disposed of, His Grace proposed the health of his Holiness Leo XIII., and afterwards "The Superior". After a brief but telling reply, Rev. Father Vincent proposed the health of His Grace. His Grace, after alluding to the past history of the College, expressed his entire approval of its present management, and in consideration

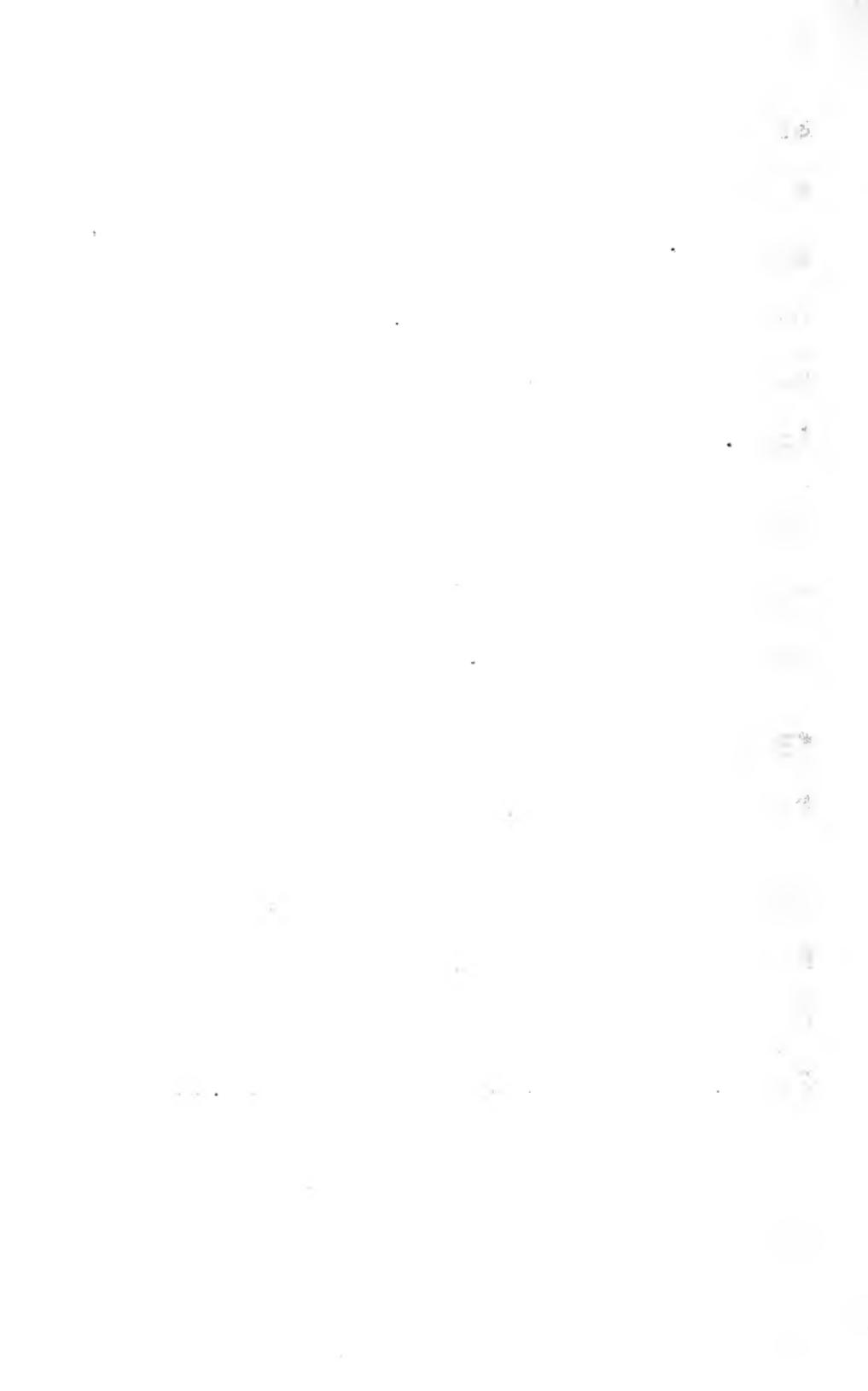
of the respect and esteem he entertained for the Superior, he publicly announced that he had made him a Vicar-General of his diocese. This announcement was received with immense enthusiasm.

"The Ecclesiastical Province" was responded to by Vicars-General Farrelly, Heenan, and Rooney.

"Former Pupils" by Dr. Cassidy, James Foy and John Foy.

Speeches were also made by Mr. Baigent, Father Dowling, P.P., Paris; Father Ferguson, of Sandwich College; and Father Walsh, P.P., Owen Sound. ...

In the evening at 7 o'clock, his Grace gave Benediction of the Most Blessed Sacrament, thus bringing to a close the religious celebration of the day.



At 7:30, the doors of the spacious Hall were thrown open to admit a throng of the very elite of the city, as well as the special visitors who were present at the earlier proceedings of the day. The latter occupied seats immediately in front of the platform, and the principal members of St. Basil's Congregation, with many ladies and gentlemen from other parts of the city, completely filled the rest of the Hall, and, thanks to the admirable arrangements made by the gentlemen of the College, they were all comfortably seated without the slightest inconvenience or confusion.

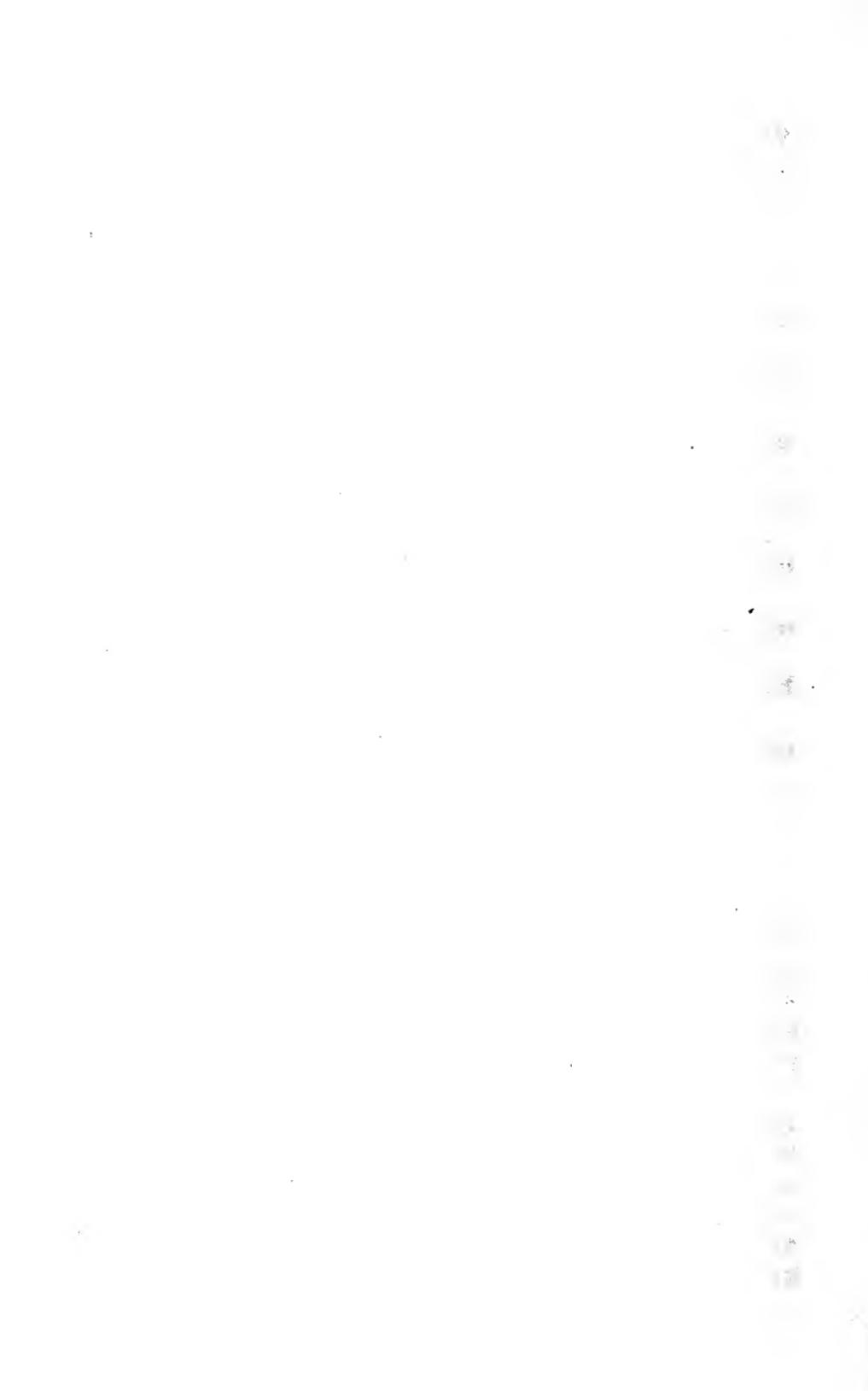
The programme opened with the chorus, "See, the Conquering Hero Comes", which was admirably rendered by the College Glee Club, the members of which, in

this and other pieces which they rendered during the evening, giving proof of the most efficient training. Then followed a "March" by the College Band, which was really executed in admirable style. And here it may be remarked that the acoustic arrangements of the Hall appear to have been completed with more than ordinary success. The presentation of addresses was next in order, and first came the

ADDRESS OF THE CLERGY

Very Rev. and Dear Father Vincent — Those pupils of the House whom God has called to the Holy Ministry are anxious to express to you today the feelings of gratitude and love they all bear, and rightly bear towards you.

It has been God's good pleasure to preserve for a full quarter of a century all the founders of the College. They were, each of them in his own way, men of God, fitted to be the originators of a great work, such as is the work of Catholic education. Fathers Soulerin, Malbos, Molony, and Flannery! Who,



that knew them, as we did, can recall their names without emotions of the tenderest affection and deepest thankfulness.

But you alone are left to us of them all; you have never been absent; you are, and have always been, with us, loving, instructing, guiding us; you are the summing up and representative of them all. How, then, can we express our feelings towards you! But it is not merely for this, but for what you have been, and what you have done for us, that we address you today. You, dear Father Vincent, as teacher of many of us, as fellow professor with some, and for many years Superior of our Alma Mater, have been to us, by your kindly nature, a refuge in difficulty, a light by your wisdom, and by your sympathy and encouragement a strength and comfort to all of us, in whatever trials we may have encountered in the discharge of our duties.

You have interpreted to us practically the meaning of that sweet name of Father which the Church allows to her priests. No doubt but you have helped to dissipate, no trouble but you have striven to banish, no sorrow but your active, generous sympathy has alleviated by sharing it. The love which we could not but feel towards you, during our College life, has gone on increasing year by year since we left, and our debt of gratitude is unspeakably great. And, now

that the opportunity is afforded us on this, the twenty-fifth anniversary of your ordination, to express that gratitude, how joyfully we embrace it, with what earnestness do we wish to express our love; and how, oh how, we pray that God may grant you all blessings and graces, and in His infinite goodness repay you for all you have done for us. This we offer, merely as a symbol of sentiments too intimate and personal to be spoken, and we merely ask that you may remember in your prayers the loving friends who presented it.

Signed on behalf of the Clergy,

E.J. Heenan, V.G., Hamilton
R.A. O'Connor, Dean, Barrie
J.J. Shea, P.P., Brockton

The address was read by the Very Rev. Vicar General Heenan, of Hamilton, and the purse with which it was accompanied was presented by Rev. Father Shea.

Very Rev. Father Vincent made an extempore reply in the most feeling and affectionate terms ...

Dr. Cassidy, supported by Mr. T.J. Lee,

then stepped forward and read the following ADDRESS OF FELICITATION presented by the Former Lay Pupils of the College to the Very Reverend Charles Vincent, Superior of St. Michael's College, on the occasion of his Silver Jubilee, May 22nd, 1878: — ...

Very Rev. Father Vincent in replying to this address, alluded among other things to the feelings of satisfaction with which he had heard that an association of the alumni of the College was about to be formed. He hoped the proposition would be heartily entertained because he believed it would be very beneficial to everyone belonging to it.

A piano duet, by Masters Monk and Mulvey, was then performed in excellent style; and a declamation, by Mr. M.

Naughton, exhibited his elocutionary powers to be of the highest order.

This was followed by the address of the Parishioners of St. Basil's Parish which was read by Mr. Charles Robertson. It was handsomely engrossed on vellum ... Along with this address a purse was also presented.

Father Vincent in replying said he got too much credit for what was done in connection with the church was due more to their efforts than to his, seeing that they out of their liberality had supplied the means. While he would accept the money, he would at the same time inform them what he would do with it, as it was one of their rules not to accept anything further than their food and clothing. He did not intend that

this money should go into the general fund, but that it should be applied towards starting a library in connection with the College. (Applause) He hoped this proposal would meet with their approval. (Loud applause) The library would form a fitting monument to their generosity and the expenditure would reap benefits an hundredfold in time to come.

Mr. James Walsh then presented the following address on behalf of the pupils at present attending the College: ...

With this address was presented a handsomely bound and elaborately gilt missal, with suitable Latin inscription.

...

Rev. Mr. Murray and Mr. Guinane gave a duet — piano and violin — very finely



executed. Dr. Filgiano, of Hamilton, by special request sang the "Grave of Bonaparte" in such excellent style as to fairly bring down the house, and he was obliged to put in a second appearance.

Father Ferguson, of Sandwich, was called upon by the audience and reached the platform amidst a perfect storm of applause, he being an old favourite among the people of St. Basil's as well as among the old students of the College. He gave a brief and entertaining address passing "from grave to gay, from lively to severe" with extraordinary facility, exciting laughter, applause or solemn sober thought, as he went on. ...

Father Dowling, of Paris, was also

called upon, but declined, as the hour was late. He took occasion, however, to publicly announce that his Grace, the Archbishop, had signalized the celebration of Father Vincent's jubilee by conferring on him the dignity of Vicar-General of the diocese. This announcement was received with great cheering.

A couple of pieces by the band, and the playing of "God Save the Queen", terminated the proceedings.

(Transcribed from a newspaper clipping in a scrapbook begun by Father M.J. Ferguson at St. Michael's College and continued at Assumption College)

From The Tribune, May 31, 1878.

THE SILVER JUBILEE OF FATHER FLANNERY
(from the St. Thomas Home Journal)

The Twenty-fifth anniversary of the Rev. Father Flannery's ordination to the priesthood was celebrated in the Roman Catholic Church on Wednesday morning...

The following telegrams, received from Toronto, were read at the banquet which succeeded amid hearty applause:

Yorkville, May 22, 1878.

To Rev. W. Flannery.

The Superior of St. Michael's College, your brother by ordination, unites with your friends in congratulation and best wishes for your happiness and long life.

C. Vincent



Yorkville, May 22, 1878.

To Rev. W. Flannery:

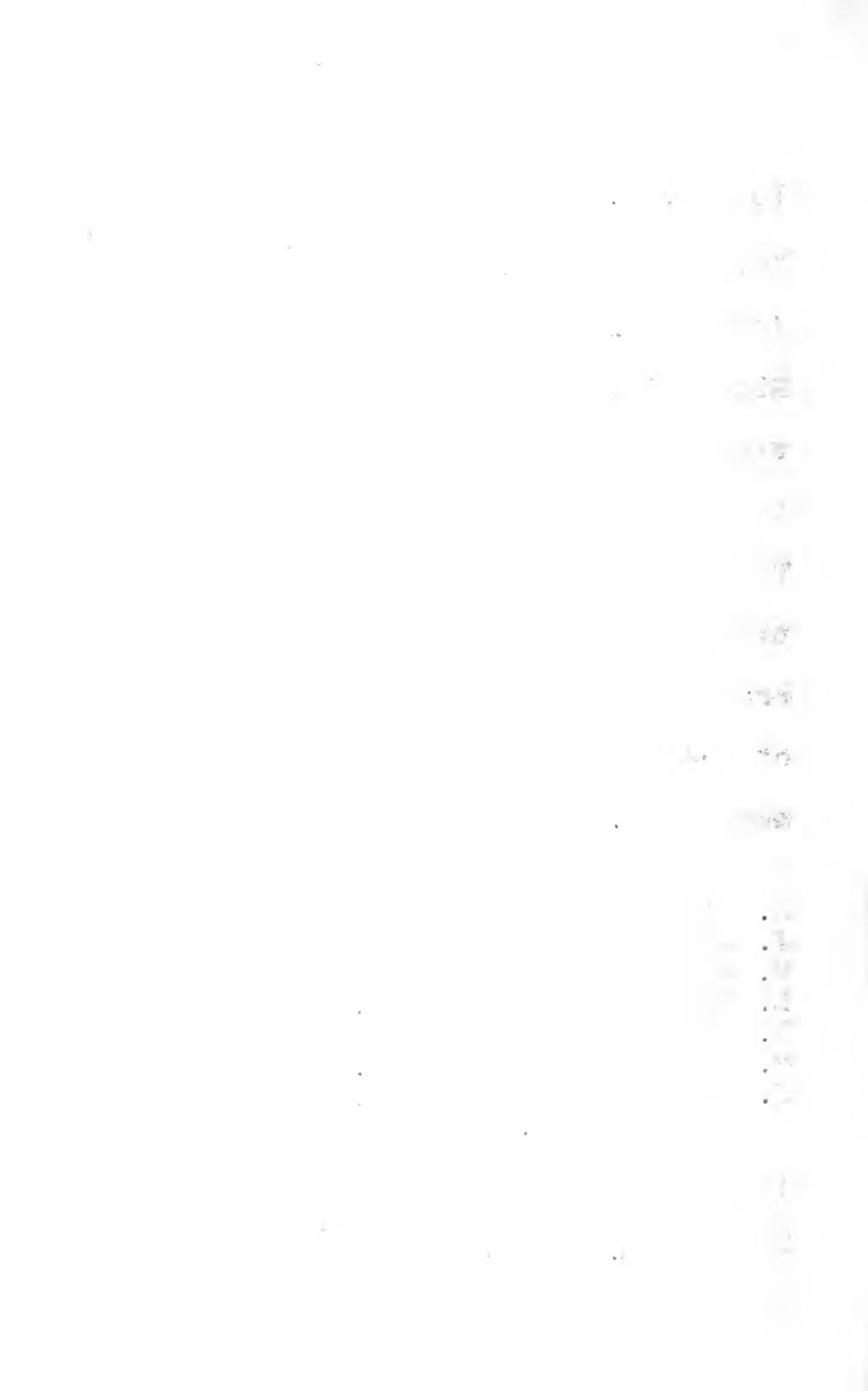
Your old pupils, celebrating the Silver Jubilee of the Reverend Superior of Saint Michael's, regret they are thereby prevented from being personally present at the celebration of your own jubilee. They all unite in sending you their tribute of affectionate regards, and pray God to grant you many happy returns of the anniversary which this day commemorates.

R. O'Connor
J. Shea
M. Mulcahy
L. Cherrier
T. Dowling
E. Murray
J. Gribbin

D. O'Connor
M. Ferguson
E. Heenan
K. Campbell
F. Walsh
P. Kean
J. McCann

A.P. Finan

(Transcribed from a newspaper clipping, The Tribune, May 31, 1878, in a scrap-book begun at St. Michael's College by Father M.J. Ferguson and continued at Assumption College)



WINDSOR

To the Editor of the Catholic Record.

Sir, — On Tuesday last, March 4th, took place the blessing of an altar erected in Maidstone Church in honor of Our Lady of Lourdes. ...

High Mass was celebrated at 10,30 by Dr. Gauthier. After the first Gospel, Father Ferguson, of Sandwich, ascended the pulpit, and preached a most eloquent sermon on "Devotion to the Blessed Virgin". In the first place he explained why the Catholic Church encouraged her children to erect altars in honor of the Blessed Virgin. In the second part in what manner Catholics should honour the Blessed Virgin; concluding by exhorting the congregation to have

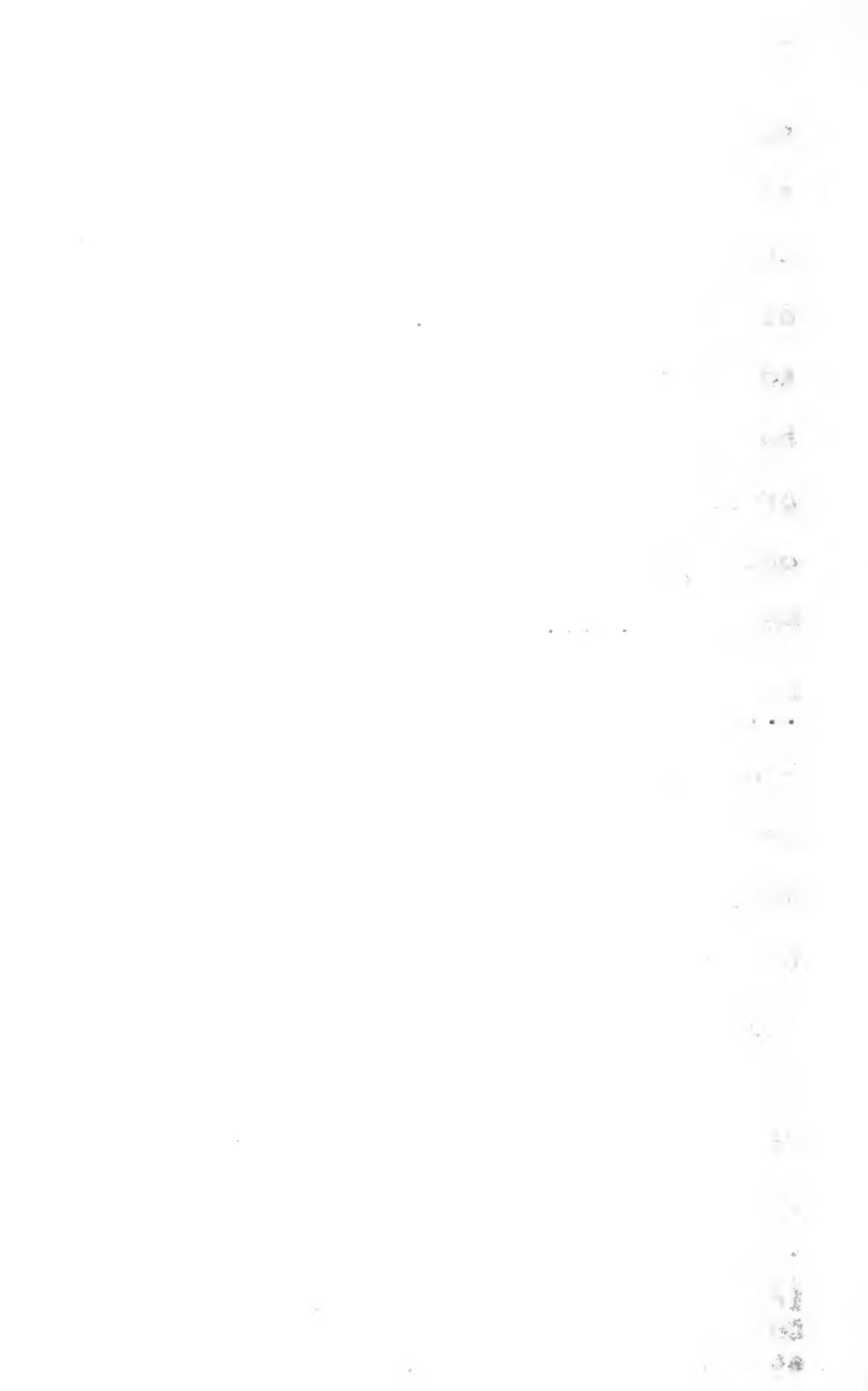
great devotion to the Mother of God.

As a pulpit orator, or lecturer, Father Ferguson has few, if any, superiors in the Province of Ontario. And the thousands of Catholics in Toronto, Hamilton and our own diocese who have often heard him, will heartily endorse this sentiment. To say that he is a ripe scholar, a sound Theologian, one who understands thoroughly the language he repeats, and for that very reason can, without any effort, and in flowing and always pleasant language, clothe his well-matured thoughts in most appropriate words, would be simply repeating what has been said over and over again. If I mistake not, true eloquence consists in being able to adapt one's self to the audience. It is that which goes to the heart, moves the hearer to do good, and

strengthens them in the good resolutions they have taken; and this was the peculiar charm of Father Ferguson's discourse on Tuesday. Without wishing to flatter the Reverend gentleman, for he is above flattery, the impression of his sermon will not soon be blotted out of the hearts of the people of Maidstone. ...

... The following are the names of the clergymen who were present:— Monsignor Bruyere, V.G.; Very Rev. Dean Wagner; Rev. Fathers O'Connor, Superior, Assumption College, Sandwich; Ferguson and H^ours, Assumption College; Gauthier, Cleveland; Audrieux, St. Anne's; Scanlan, Windsor; and Oullette, the popular and energetic pastor of Maidstone. ...

(Transcribed from a newspaper clipping in a scrapbook begun at St. Michael's College by Father Ferguson and continued at Assumption College.)



Last Sunday the pulpit of St. Peter's Cathedral was occupied by that gifted and eloquent preacher, Rev. M.J. Ferguson, of Sandwich, who delivered one of the most practical, logical and truly impressive sermons that we have had the pleasure of listening to for a long time. He preached from the Gospel of the day — The Transfiguration of Our Lord on the Mount — and in the course of his sermon gave such vivid illustrations, and drew such logical deductions therefrom, that it was impossible to listen without being convinced that a master mind indeed was expounding God's truth. It is needless to say that the Rev. gentleman was listened to throughout the discourse with rapt attention by the large congregation.

(Transcribed from a newspaper clipping in a scrapbook begun by Father Ferguson at St. Michael's College)

I was ordained priest on the 23rd of October 1861, in St. James Church, Adjala (Pastor, Rev. J. Synott; Ass. Rev. P. Cummings) by the Rt. Rev. Dr. Lynch.

Said my first Mass in the same church on Thursday the 24th Oct. and gave Holy Communion to a great many persons. Heard confessions for the first time in the church of the Immaculate Conception, North Adjala on Saturday 26th Oct. First High Mass on Sunday 3rd of Nov. 1861. Went to Weston for the first time on Saturday the 16th Nov. Performed my first baptism on Sunday (17) — name of person John Foley.

(Transcribed from a note on a sheet pasted into a scrapbook begun at St. Michael's College by Father M.J. Ferguson and continued at Assumption College.)

1. Have become priests, 17
2. Ecclesiastics, some in holy orders, some in minors and all (with perhaps oneexception) wearing soutane, 33
3. Died professing an intention to study for the holy ministry, 5
4. Too young to be ecclesiastics, but studying for the church (to these I might add at least two, but they are too young), 14
5. Never thought of studying for the church (6 physicians, 5 lawyers, 3 merchants, 1 teacher, 1 invalid), 16
6. Professed to have vocation but gave up (See note on next page), 11
7. Left our house professing to have vocation and gave up elsewhere, 3
8. Left by advice (one because of bad eyes, one for intellectual unfitness, one sent by Father Jamot for reasons of his own), 3
9. Unclassed (John Horgan, A. Post, John Murphy, A. Houlahan, & D. Farrely), 5

Total, 107

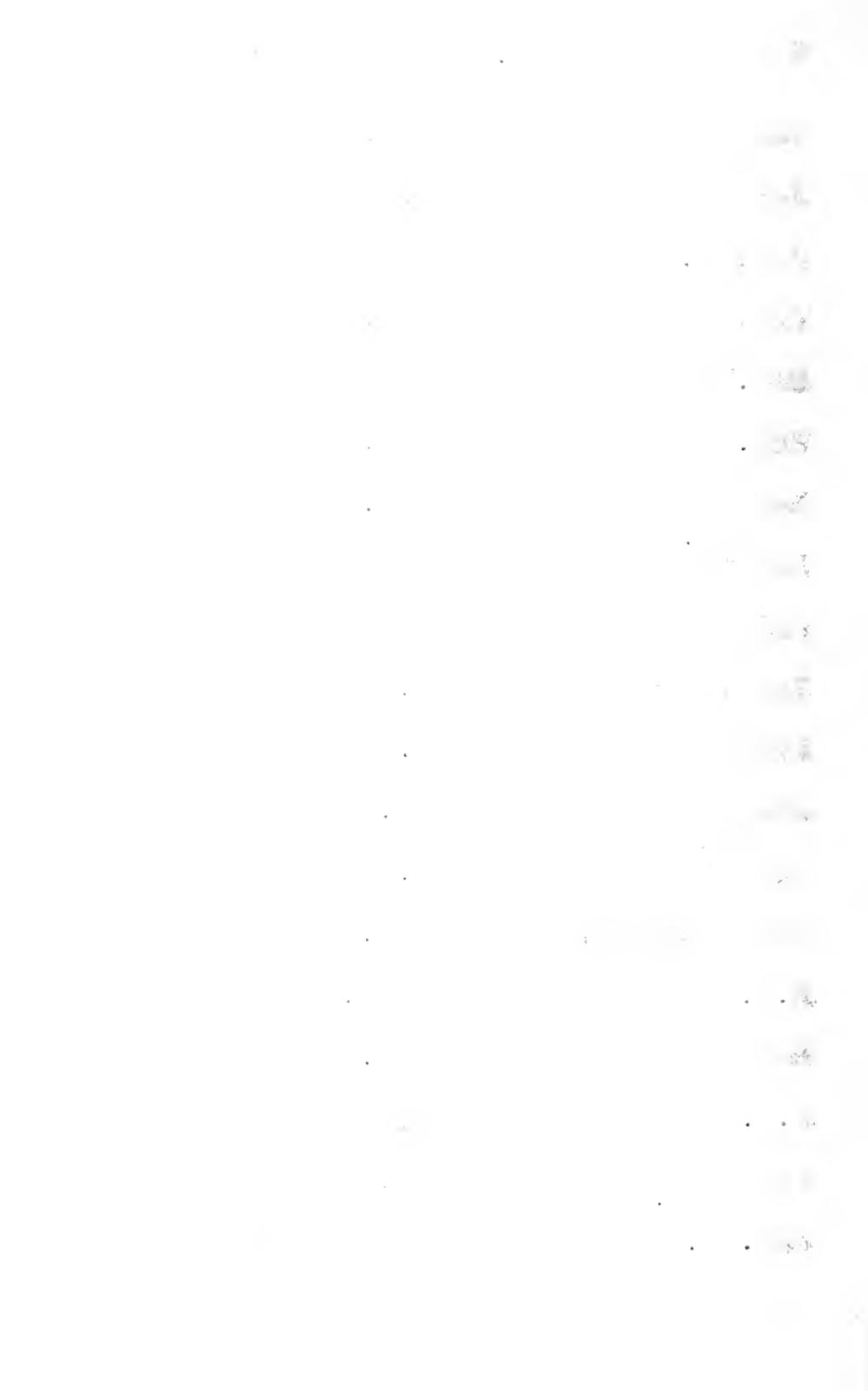
John Gribbin

John Foy

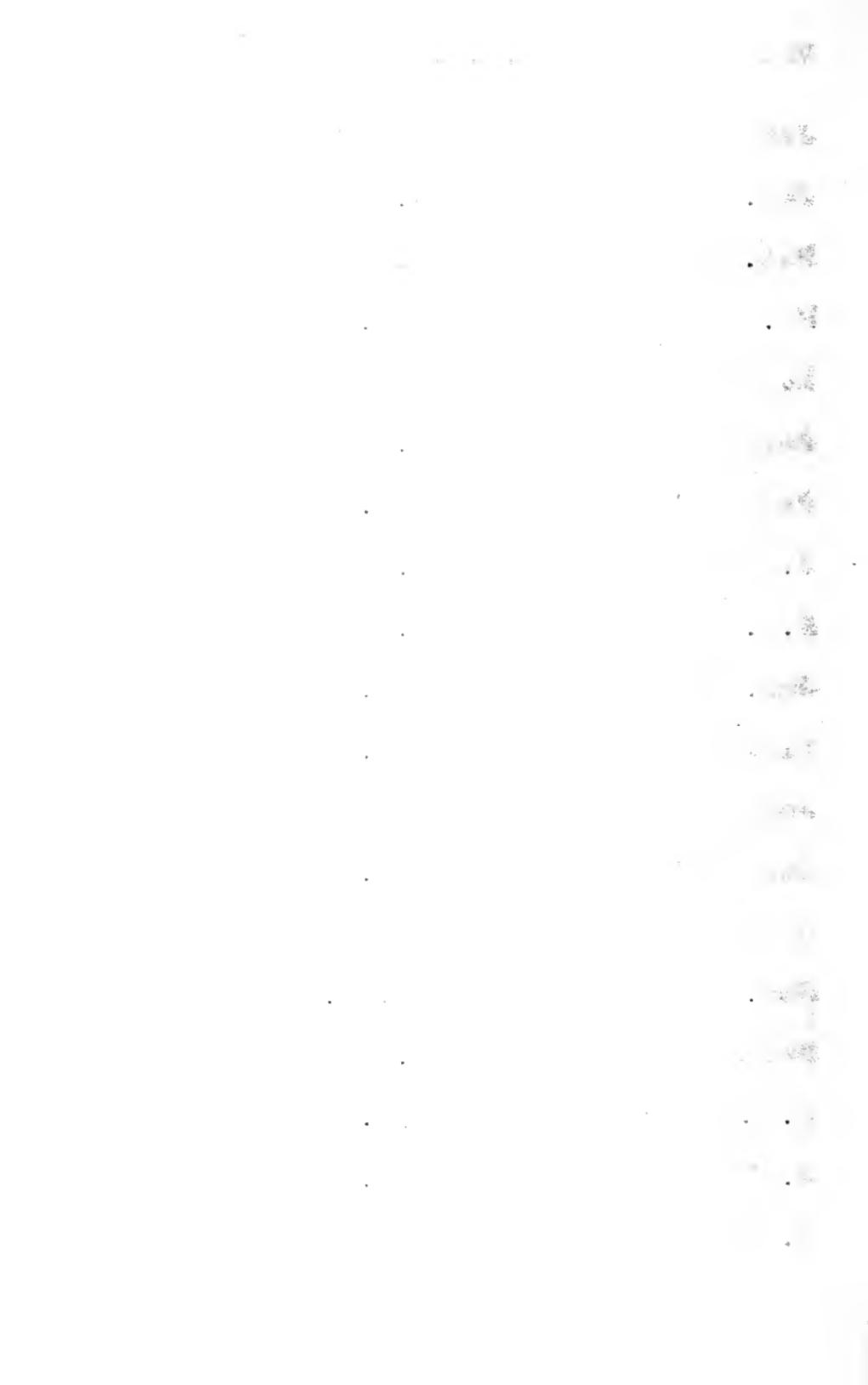
Edw. Cassidy

Francis Harrison

Edmund Murray	Jas. Muldoon
Edwd. Kelly	A. Pouliot
Jos. J. McCann	Jos. Quinlan
Jas. Foy	Edw. Ronan
M'l. Gorman	Pat Sullivan
Jno. Gorman	Jno. Morrow
Denis O'Leary	M'l. Murphy
Mathew Curry	Daniel King
John Shea	Wm. Heenan
Thos. Kearney	F. McKeown
Francis Mulligan	P. Ryan
John McIntee	Ed. Kennedy
Arthur Hughes	R. McBrady
John Hoberlin	M'l. Maline
R.J. McLaughlin	Thos. Tyrrell
Robert Curran	Dan. Murphy
F.E. McMahon	Hugh O'Neill
Pat Niely	Wm. Harris
Jas. P. McEvoy	Laurence Brennan
Hugh Kerr	Jas. Kennedy

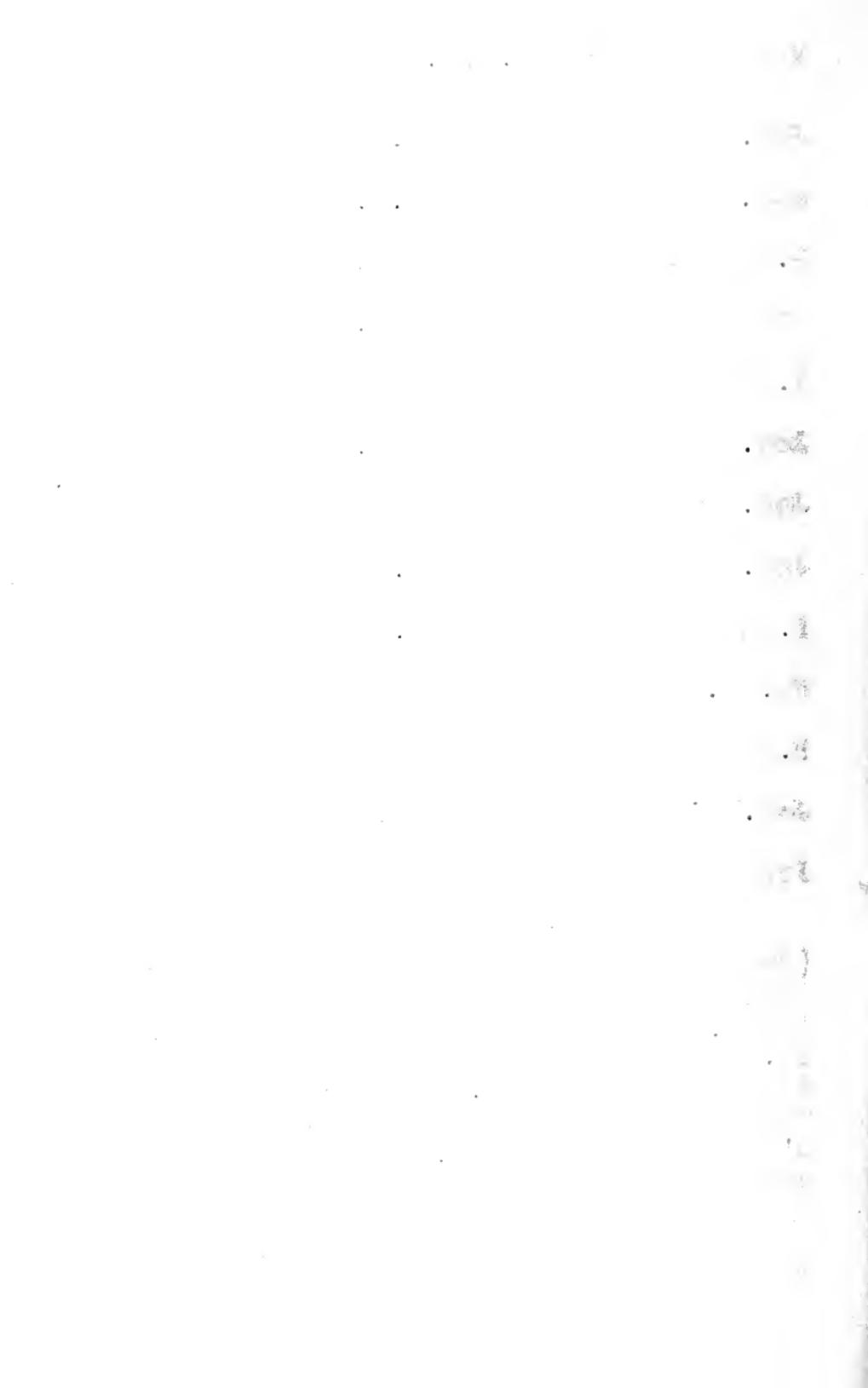


James Shea (1)	Peter McCann (2)
Jno. Quinlan (2)	B. O'Connell (2)
Pat. Cassidy (6)	M. O'Dowd (2)
Wm. Brennan (1)	Jas. Mannix (2)
Austin Malone (5)	Peter Harold (2)
Peter Kehoe (8)	D. Ward (2)
Peter O'Donohoe (2)	Jno. Carling (2)
J. O'Reilly (8)	A. McMillan (5)
P.J. Maddigan (2)	B. Doyle (2)
Jno. Gormly (1)	Jas. Stuart (4)
Albert Post	Jos. Morin (2)
John Horgan	Jas. Curtin (2)
Dan Cusing (2)	Jno. Quinlivan (2)
Henry Gibney (1)	F. Rohleder (2)
Jos. Kavanagh (7)	Wm. J. Burke (2)
Peter Clifford (7)	J. Brown (2)
J. Corcoran (1)	Geo. Cicolan (2)
J. Duffy (2)	Jer. O'Driscoll (5)
J. Scanlon (2)	Jno. Lawlor (2)



Jas. Guinane (2)	D. Audette (3)
Jno. O'Connor (2)	J.A. Stans (3)
M. Mungovan (2)	Jos. Drenian (4)
M'l McGrath (2)	Jas. Bowe (2)
R. Fitzgerald (2)	Thos. O'Rourke (3)
Jno. Murphy	Jas. Saunders (3)
Jos. Fair (3)	Thos. Kavanagh (3)
Jno. Hogan (3)	D. Farrelly (3)
A. Houlahan (3)	M. Cumines (3)
Wm. J. Fitzgerald (3)	P. Kiernan (2)
P. Henry (3)	John Kelly (2)
Jer. O'Driscoll (3)	Wm. Purcell (2)
John Skelly (3)	Total — 107

(Transcribed from a sheet of paper in Father Ferguson's handwriting included, loose, in a scrapbook begun by him at St. Michael's College and continued at Assumption College. This list does not include early students, e.g. Denis O'Connor and himself, and therefore covers a later period, 1860-170?)



Place of Competition in the first grammar class during the year '61 & '62,

M.J. Ferguson.

First Division

Joseph McCann ... 60 total, 2nd prize
as easily

Edward Cassidy ... 103, Accessit

John Foy ... absent

Robert Curran ... absent

Francis McMahon ... absent

Patrick Nulty ... 143

Edmund Murray ... 143 2nd. accessit, ex
aequo

James McEvoy ... 42, 1st prize easily.

Francis Harrison ... promoted.

History & Geography, Joseph McCann,
prize

Accessit, Edward Cassidy.

Prize of promotion, Francis Harrison.

Second Division

Hugh Kerr

Robert McLaughlin



Francis Harrison

James Muldoon.

(Transcribed from a sheet pasted at the
back of a scrapbook begun at St. Mich-
ael's College by Father M.J. Ferguson
and continued at Assumption College)

FIRST CLASS OF GRAMMAR

1st. Division

Edwd. Cassidy ... 26/49, accessit

John Foy ... 25/85

Francis Harrison ...

Edmd. Murray ... 22/80

Joseph McCann ... 23/33, 1st prize.

2nd Division

James Foy ... 24/27, prize

Michael Gorman ... 26/58, 1st accessit

John Gorman ... 21

Dennis O'Leary ...

Mathew Curry ... 25/126

John Shea ... 25/120, 2nd accessit

Thos. Kearney ...

Francis Mulligan ...

John McIntee ... 26/148

Arthur Hughes ...

John Hoberlin ...



R.J. McLaughlin ...

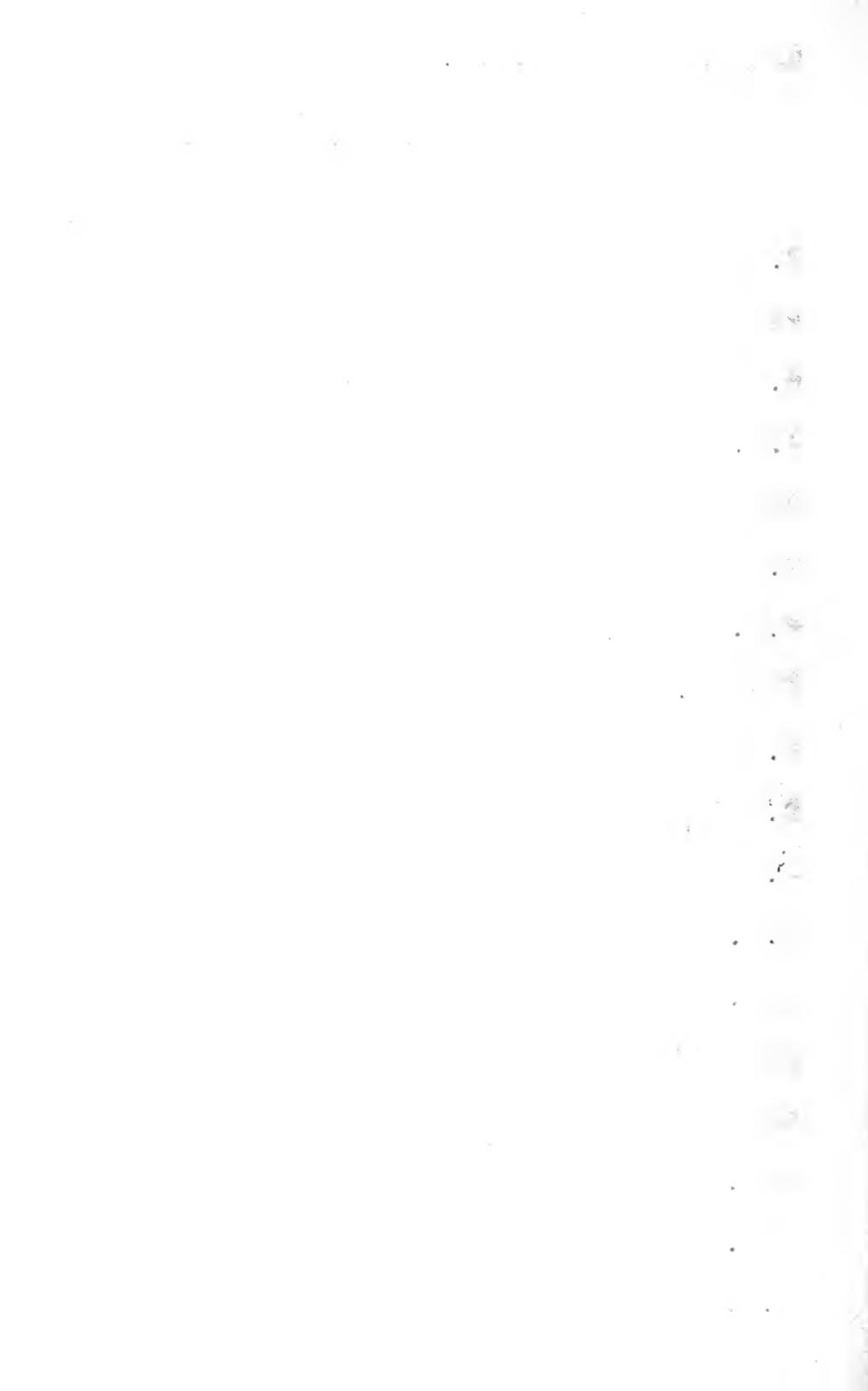
Literary Association Prize, J. McCann

1st accessit, James P. McEvoy

2nd accessit, John Foy.

(Entries in Father M.J. Ferguson's
handwriting. Transcribed from a sheet
pasted at the back of a scrapbook begun
by him at St. Michael's College and
continued at Assumption College.)

	Sept. 29	Oct. 31	Nov. 20	Dec. 7	Feby. 7
S. Henderson	1	1			"
Peter Clifford	1	1			"
B. O'Brien	1	1			
J.E. McKeown	1	1		1	1
John Stock	1	1			"
M. Gorman	1	1		1	1
P.H. McManus	1	1			1
John R. Murphy	1	1	1	1	1
P. Kurigh	1	1			"
D. King	1	1		1	"
J. Stratford	1	1			"
P.A. Cassidy	1	1		1	"
Jno. O'Boyle	1	1	1	1	"
Hugh O'Neill	1	1		1	1
Walter Robertson	1	1			"
Jno. Stuart	1	1		1	1
Jno. Doyle	1	1			'
W.C. Hogan	1	1			"



	Sept.	Oct.	Nov.	Dec.	Feby.
	29	31	20	7	7
Ed. Kennedy	1	1		1	"
Dan. Murphy	1	1	1	1	"
Jno. Hogan	1	½			"
Phil. McGuire	1	1	1	1	"
Roger Brennan	½	1		1	"
J.G. Gallagher	½	1		1	"
Jno. Shea	½	1	+	+	"
Peter Rowan	½	1	+		"
James Farley	½	1			"
George Kidd	½	1			"
P. Benner	½	1		1	1
Jas. Benner	½	1		1	1

(Transcribed from the handwritten record in a scrapbook kept by Father M.J. Ferguson at St. Michael's College and later at Assumption College. Date, 1865? Father Ferguson's handwriting?)

Weekly Competitions — Class of Rhetoric

Names **Versions, Sept. 3, 17**

Peter Rowan	1,5,1,	1,1,gone
Pat'k Sullivan	4,9,4	1,3,5
Frank E. McKeown	" 3,6	7,gone
Daniel King	" 1,1	1,gone
John Shea	3,1,9	10,6,4
M'l Gorman	4,1	1,3,2
Jno. McIntee	8,9	8,7,6
Michael Murphy	9,6	1,3,2
John Morrow	7,6	" gone
Wm. Heenan	5,5	1,1,1
Pat. Ryan		8.8.7

1st. Class of Grammar

Edw. Kennedy	1,1,1	1,2
Robert McBrady	3,4,4	3,2,1
Martin Malone	2,5,7	5,6,5
Thos. Tyrrell	" 3,5	5,4,4
Daniel Murphy	" " 2	" gone, gone

Names (cont'd) Versions, Sept. 3, 17

Hugh O'Neill " 5 2, gone

Wm. Harris — " 4, 6

Laurence Brennan 3,3,3

(Transcribed from the handwritten record in a scrapbook begun by Father M.J. Ferguson and continued at Assumption College. Father Fergusons writing? Class year, 1865-1866?)



HISTORIA DE SCHOLASTICATU APUD CONGREGATIONEM PATRUM S. BASILII

The purpose of an institution is never understood without an acquaintance with its history. I am taking the liberty of furnishing a detailed account of the creation of the venerable institution whose future destinies you are to guide.

The first draft of a constitution published 1861 contained the following:

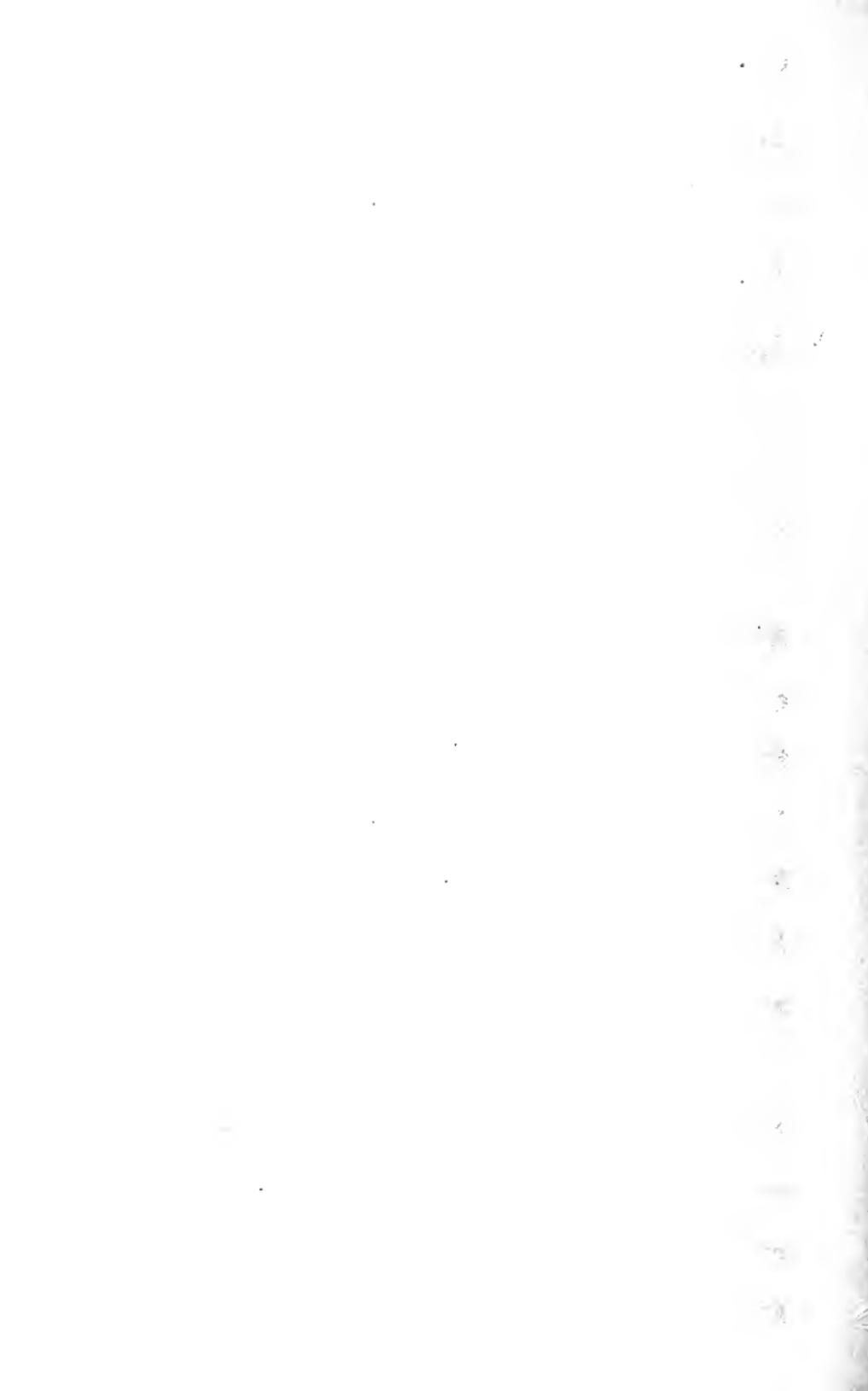
The Superior of the Scholasticate has under his direction the younger members of the Society, who, after their Novitiate devote themselves to such studies, both sacred and profane, as are necessary priests and teachers of youth.

In conformity with this the Scholasticate was opened during the early eighties in St. Joseph's, a house situated on the grounds of the College of Annonay with Father Giraud Superior; one hour a

day was given to theology, the remainder to secular studies.

This institution continued its existence in Plymouth 1887 with Father Marijon Superior; one scholastic taking philosophy, the others languages and history.

After a lapse of six years the idea was revived in Toronto with Father McBrady Superior, one hour a day being given to theology or philosophy, the remainder to secular studies. The plan continued to the great satisfaction of all but one who began to show a determination to make the institution, contrary to precedent and the constitution, exclusively a faculty of theology. Others did not fail to observe that this zealous proposal was announced in connec-



tion with another — that a confrere having lately taken his degree at Washington would be highly competent to conduct it. Not securing sufficient co-operation to launch his proposal the expedient was resorted to of advocating two scholasticates, one for theological studies exclusively in the novitiate house under the superiority of the qualified graduate from Washington, the other and less important in St. Michael's College with Father McBrady at the head. The whole secret being now revealed an iniquitous body with too much authority gave existence to the scheme with the apparently trivial modification of leaving Father McBrady guiding the theological faculty and appointing Father Kelly head of the institution devoted to secular studies.

Only a few at that time understood that in the view of the promoter of the scheme the whole plan had absolutely failed. This was in 1897. About a year later Father Kelly was informed by the Provincial that the institution of which he was in charge had ceased to exist.

About four months later it seemed as if Providence had come to the rescue; the superior of the theological faculty was obliged to retire and the hour had come for the appointment of him in whose recognition the great radical undertaking had been given birth. Not appreciating the superhuman efforts made to exalt him this Washington graduate at the end of six months refused to continue in the position.

The raison d'être of an exclusively



theological faculty would seem now to have disappeared. But there are people in this world so constituted as to be unable to relinquish an idea once contended for especially when the idea had to be sustained against a vigorous opposition. The theological faculty, therefore continued two years longer under the united direction of Fathers Aboulin and O'Neil.

In 1901 the Superior General, Father Duran, presiding at the Provincial Chapter asked for a commission to draw up a program of studies for the scholasticate. The plan submitted by this commission, composed of Fathers Cushing, McBrady and Teefy, allowed five classes weekly in theology, two in the Greek testament, two Introduction to the Study of Sacred Scripture, and the remainder

of the time for secular studies, it being especially enjoined that pedagogy receive due consideration. The plan was accepted by the Chapter and approved by the General Council. Father Kelly was appointed Superior. This was considered a final settlement, all differences of opinion being adjusted forever, everyone apparently forgetting that higher than all law and legitimate authority is the deference due to the position once taken on a question which had been assaulted by a vigorous opposition.

Immediately after, the head of the province went to Europe. Towards the middle of August the first councillor received a letter from him urging the maintenance of an exclusively theological faculty

instead of the program approved by the General Council. The superior of the Scholasticate decided to follow the latter. Father Kelly retiring a year later because of ill health, Father Cushing became superior maintaining the same program of studies.

In 1904 Father Teefy was appointed Superior of the Scholasticate. In 1905 the spurious document communicated to the members of the province at this date declared that "Rome" was sore aggrieved because of the meagre training in theology our young men were receiving. The compromise suggested was two years exclusively theology, one year exclusively secular studies. Without further deliberation the author of the document proceeded to enforce the first part of this suggestion.

In 1907 the Superior General, Father Durand presiding at the Provincial Chapter, ruled that hereafter scholastics in accordance with the constitution must devote themselves to the secular studies embraced in the curriculum of our colleges and that the time table of the Scholasticate must make due provision for such. Father McBrady was elected Superior and during the following two years his subjects were located in St. Michael's College attending the university, business college, faculty of education, etc. About six months later took place the most extraordinary occurrence in our history:— an effect without a cause; a birth without a father. Unknown to all in authority, general, provincial, and councils, there sprang into existence in the

novitiate building another scholasticate entirely devoted to theological studies under the guidance of Father Teefy. This miraculous event clearly proves that the duty of adhering to an idea once contended for is amenable to no law human or divine.

During the meeting of the General Chapter in Geneva, delegates formally consulted the representatives of the European Provinces on the question, "Shall secular studies form part of the work of the scholasticate?" The European representatives were unanimous for the affirmative.

In 1910 the Scholasticate came under the jurisdiction of the General Council who proscribed all studies not ecclesiastic.

In 1913 a General Chapter meets in Rome to revise the constitution. By a large majority a scholasticate devoted exclusively to ecclesiastical studies was adopted in a vote of the capitulants. The constitution so amended was submitted the same year to the Congregation de Religiosis in plenary session. The article on the Scholasticate was struck out and the present wording substituted which declares, as our constitution had declared from the beginning, that studies both sacred and profane are to be conducted in the Scholasticate.

(Transcribed from a manuscript found at Assumption College and now in the General Archives. Father Kelly's handwriting? Given by him to Father Purcell when the Scholasticate was moved to Assumption during the War of 1914-18?)

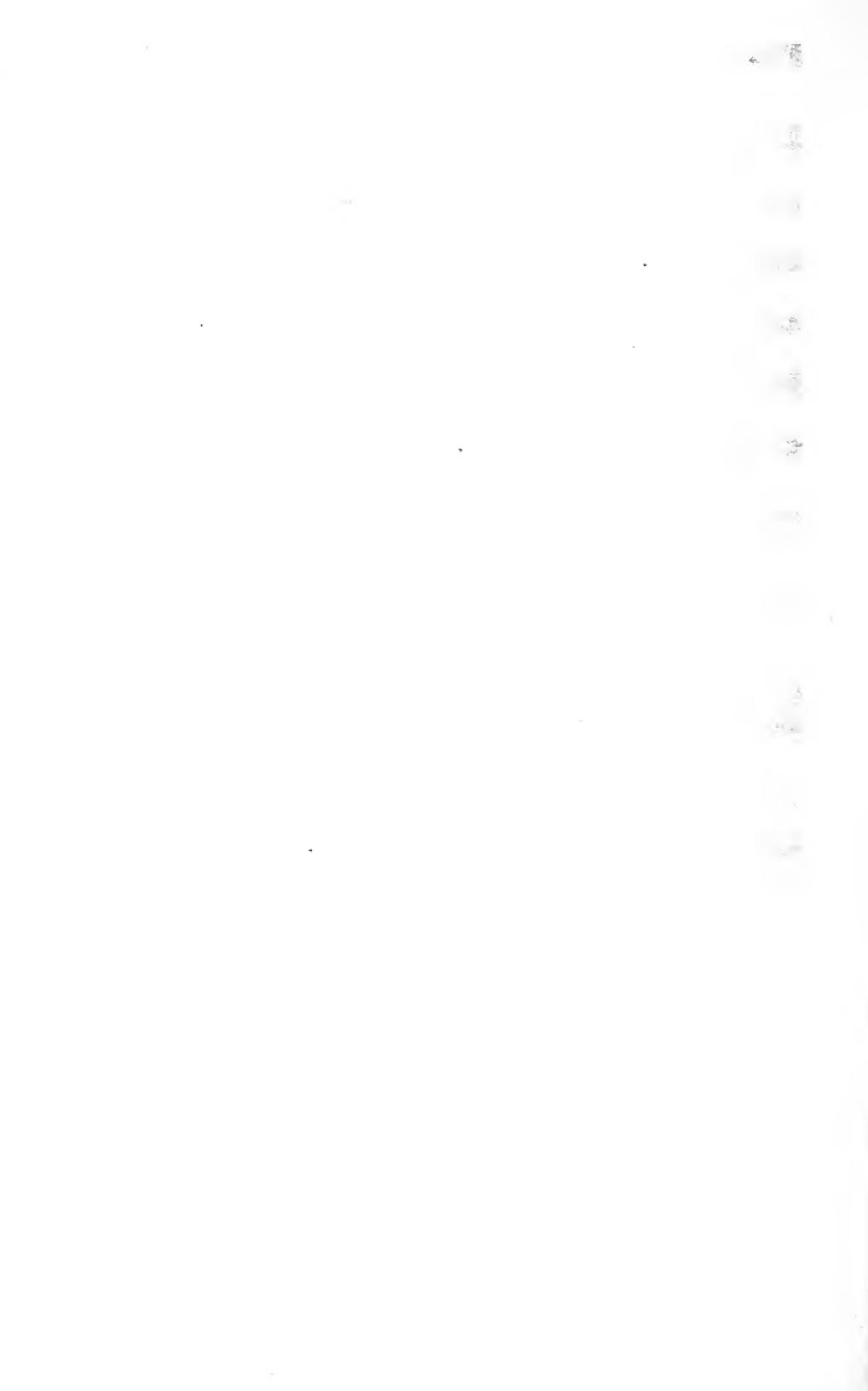
Albany Villa
Plymouth
2 Oct. 83.

The Revd. Father Ferguson came under my care soon after his arrival here. He was then suffering from an attack of catarrhal jaundice.

The jaundice has now subsided but in my opinion he is not in a fit state of health to continue his duties. He still suffers acutely from liver derangement and needs rest and change to a very different climate from this.

Dr. D. Keily

(Transcribed from the original found at Assumption College and transferred to the General Archives)



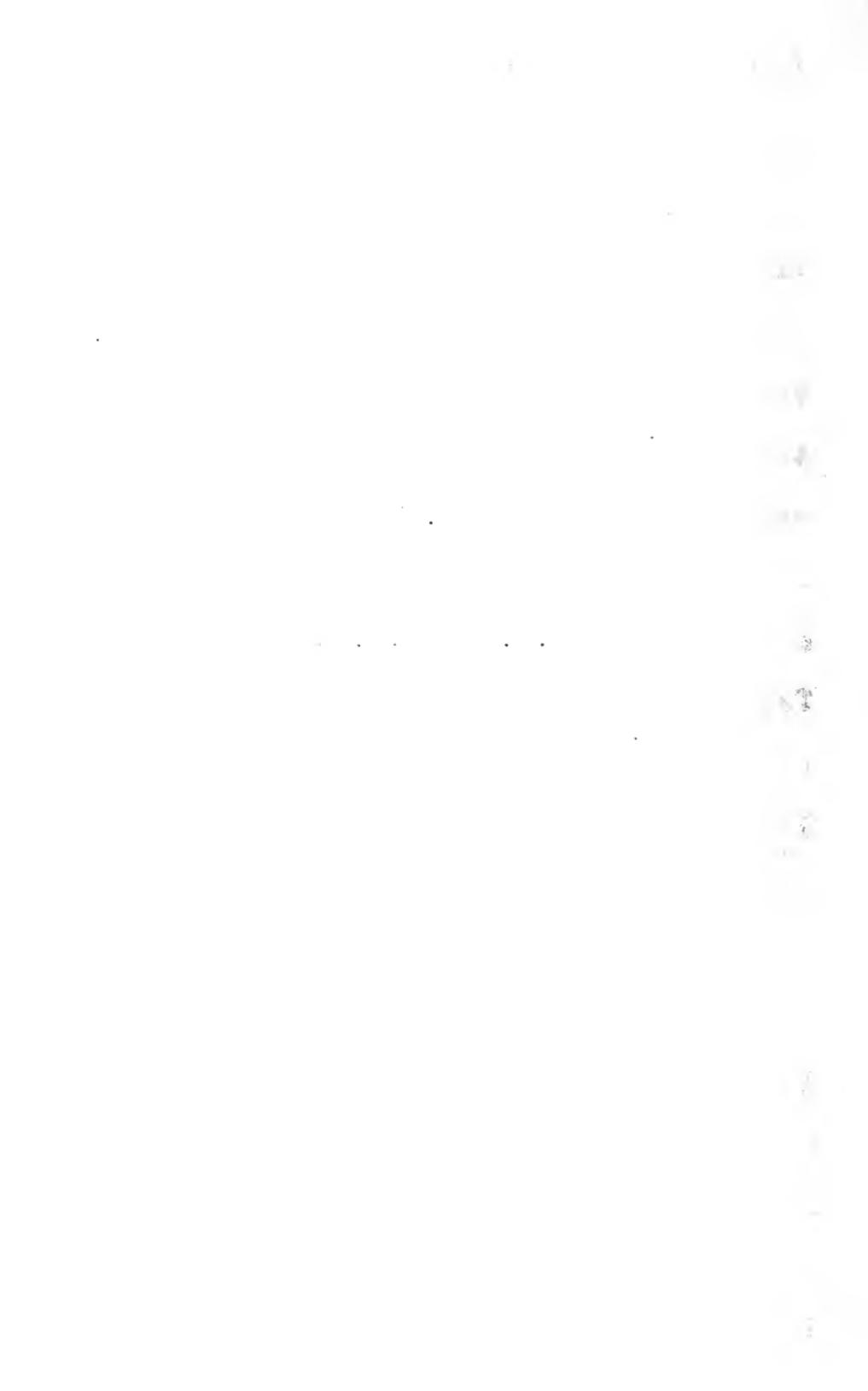
Father Ferguson — Health, Oct./83 80

I certify that I have carefully examined the Rev. Father Ferguson and that I find him to be suffering from derangement of the liver and great nervous depression. In my opinion he requires rest and ought to be relieved of his duties in Plymouth and return to Canada.

Edward E. Meeres,
M.D., F.R.C.P.

Plymouth
October 8, 1883.

(Transcribed from the original found at Assumption College and transferred to the General Archives in 1963)



St. Peter's Palace
London, Ont.
Dec. 9th, 1895.

Dear Father Ferguson,

I fear you are tired waiting for this letter, but, having no stamp nor official paper with me, I had to return to London to get it in proper shape. I do not think you will find it extreme; in any case it is true. I left Toronto this morning so that you may get this tonight, as I hear you expect to leave Sandwich tomorrow. I certainly wish you a most pleasant journey and one that my prove beneficial in every respect.

I shall not fail to give a memento at Mass regulary, as you request. I am anxious to catch the mail so you will excuse this short and hastily written letter. Once more a happy journey and



a safe return.

I remain, Dear Fr. Ferguson

Your devoted confrere,

+ Denis O'Connor

(Transcribed from the original deposited
by Assumption College in the General
Archives, 1963)

St. Peter's Palace
London, Ont.
Aug. 3rd, 1897.

Dear Fr. Ferguson,

I received your letter and I am glad to hear from you in your solitude. To me solitude is a relief occasionally. I shall take your advice about getting away from work for a time. I hope to go to Toronto early next week and spend some days there and in Pickering. I expect to meet you in Toronto before I return. — I am sure you will be sorry to learn that Frs. Paul and Leopold have been withdrawn from Chatham, to be replaced by Frs. Solanus and Stanislaus, strangers to me. I regret the change very much but I know such things must be. Fr. Paul's influence over the neighbouring clergy was great and always

Abp. O'Connor, Aug. 1897

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in the right direction. — Here all
are well.

I remain, Dear Fr. Ferguson

Your devoted confreres,

+ Denis O'Connor

(Transcribed from the original deposited
by Assumption College in the General
Archives, 1963)

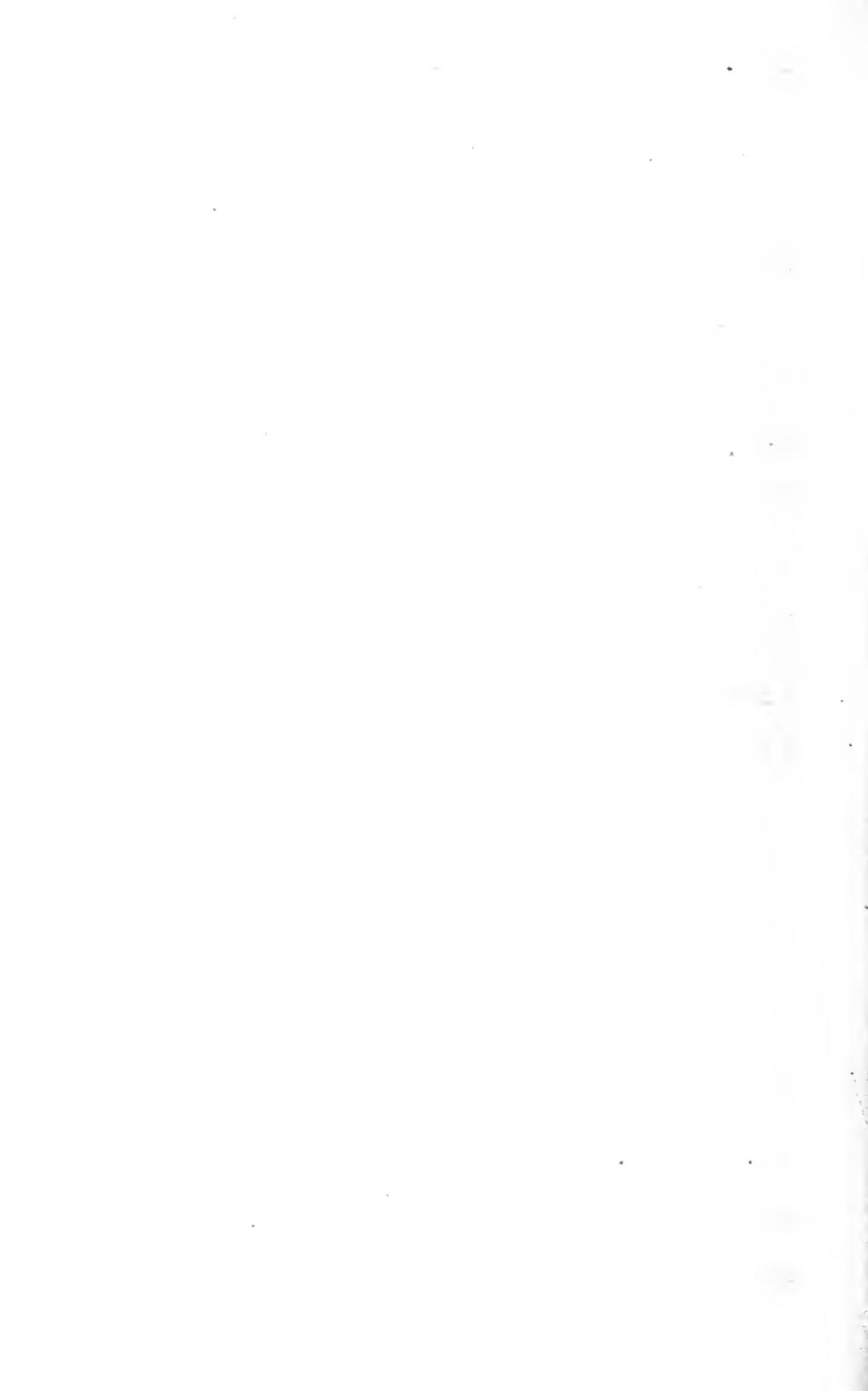


St. Peter's Palace
London, Ont.
Sept. 24th, 1898.

Dear Fr. Ferguson,

Your two letters reached in good time, the last yesterday. I am quite pleased to learn that your ocean voyage was agreeable and that you find your stay in France useful and pleasant. I am very grateful for your account of the election and the unanimity was or ought to be very encouraging for the new Supr. Gen. Be good enough to present him my best wishes for his success and my loyal service as far as my official duties will allow.

I do not know any of the elected except Fr. Monin. Fr. Chavanon was Master of Novices when I went to France. I have very kindly remembrances of both and



Abp. O'Connor, Sept. 24, 1898

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you may so tell them. There cannot be many more that I know; thirty-five years produce many changes.

There is not much community news to give you from Canada. As far as I know both Colleges are doing fairly well. I have not been at Sandwich since classes were resumed, but I am to spend three days there next week. I am going for "St. Daniel" and the conference. I did not approve, I only tolerated the change of Pastors in Windsor and you may be sure the trumpeting of Fr. Flannery in the "Register" was entirely against my wishes. Poor Fr. Bazard raised a noise of another kind by selling the Hanrahan's pew the Sunday before his last in Windsor. They will not give possession to the buyer, Senator Casgrain, and the

Abp. O'Connor, Sept. 24, 1898

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newspapers are full of it. The case is referred to me and I am trying to settle it quietly. In my opinion Fr. B. made a mistake in selling.

I should have sent you these "Testimonial letters" long ago. They may prove useful yet; if not there is nor harm done. I hope you will enjoy your visit to Rome and perhaps you may return Abp. of Toronto. Well, though there is no honour I would not like to see you have, I certainly would not like to see you exposed to all the trials and misery the honour covers.

I owe letters to Frs. Marijon and Cushing. Ask them to accept this as an answer to theirs, as I am and I have been too busy. I suppose they will soon return and I will then make up for



my neglect.

The new Abp. of Kingston, Fr. Gauthier of Brockville, is to be consecrated on the 18th prox.

My health is fair — better than the great heat is over — and all others in the house are well, including Maria who was glad to hear about you.

Wishing you and the Canadian confreres a visit pleasant to the end and a safe return,

I remain Dear Fr. Ferguson,

Your devoted confrere,

+ Denis O'Connor.

(Transcribed from the original deposited in the General Archives by Assumption College, 1963)

Assumption College
Sandwich, Ont.
Oct. 22nd, 1895.

Dear Father Ferguson:

Was somewhat surprised to find you are in Brant. Sent a letter of yours to Toronto yesterday. Think it is from Fr. Kelly.

The information given you in Toronto is far from being correct. Indeed, as far as I am concerned it is absolutely an idea without a fundamentum in re. And furthermore, will most probably ever remain so.

These are the facts: Father Cushing is to have a vacation of two months. He is to leave here about the beginning of November. At least so the Provincial said. That is all I know about the time. Mr. Howard who has been in St. Anne's

since the beginning of September comes to Sandwich and with his aid we make the best temporary arrangements we can. Fr. Coté is to try his hand at discipline. Fr. Collins is to make himself generally useful and is relieved of his morning class. Fr. Coté is relieved of his afternoon classes. Mr. Howard is to take Fr. Collins morning class. The other changes in classes are filled up in a way too tedious to mention. I am to teach philosophy, be Director of Studies and do the business of the house. Fr. Coté is the only one who has a formal appointment. He has charge of the dining room and is prefect of discipline.

God only knows how things will turn out. Let us hope for the best. I don't think you will be struck with the settlement,



but without bringing men from Toronto, and the Provincial was very unwilling to do this, I don't see what better we could do.

The Bishop is to be in Windsor tomorrow for some ceremony in the hospital.

We had flurries of snow last Sunday, still yesterday and today would remind you of days in June.

Boarders 115 — Day pupils about 10. Things are running along fairly well. Glad to hear you are improving. Hope you will be able to go to California. I am sure that a winter there will do you a lott of good.

Joe and Tom are very well. Will send your mail to Vesta till I hear to the

Father Mungovan, Oct. 22, 1895

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contrary. With best wishes,

I am yours very sincerely

M. Mungovan.

(Transcribed from the original deposited
in the General Archives by Assumption
College, 1963)



St. Michael's College
St. Joseph Street
Toronto, 10th Nov. 1898.

Dear Father Ferguson --

Yours reached me this afternoon and as you can easily imagine caused me much pain. The Provincial writes he will not sail till the 18th inst., and perhaps not then. The death of his brother-in-law entails some law procedures which may detain him longer.

I can not say anything about the unfortunate matter you speak of that will not, I am sure, suggest itself to your own kind heart. Your position is a very delicate one, still I am very glad you are there. I have not the heart to speak further on the matter. It makes me sad to think of it.

Father Mungovan, Nov. 10, 1898

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Fr. Granottier said nothing of your coat or soutane. He did not bring his trunk from the Station. No doubt the articles you speak of were in the trunk, and that you will hear from him soon.

All are very well here. Hugh ^Kyan and Sir Frank Smith are supposed to be dangerously ill.

What do you think of the "Will?" More is done for London than I expected. We had snow yesterday and a mixture of snow and sleet has been falling all today.

Your affectionate confrere

M. Mungovan.

(Transcribed from the original deposited in the General Archives by Assumption College, 1963)



Congregatio Patrum S. Basillii
Provincia Canadensis

St. Michael's College
St. Joseph Street
Toronto, Nov. 28th, 1895.

Revd. Fr. Ferguson,

My dear confrere:

Your kind letter arrived in due time. I am sorry to hear you have not been well lately. I was told you could not say Mass at all on a Sunday. This makes me fear you will be sick when being away, and I would not feel at ease if strangers would have to nurse anyone of our confreres. However, if you wish to go away, I will send you a celebret right away.

For my part I would be so pleased to see you here or at our novitiate; and



Father Marijon, Nov. 28, 1895

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your presence would be so beneficial to our young men! They are doing well, working hard: their formation would be most certainly more complete if they could be helped also by your long experience as a teacher. Here also you have so many friends, and some of your relatives who would welcome you and make yourself quite at home.

Let it be well understood, my dear Father, that you are quite free to take now any decision you like; at the same time I invite you to attend the blessing of our bell on the 8th od Dec. Bp. O'Connor will spend a few days with us. Father Cushing is improving.

We had snow one or two days; it is gone now, and the weather is not cold at all.

Father Marijon, Nov. 28, 1895 97

Kindest regards to all the confreres,

Yours sincerely in X.

V. Marijon, C.S.B.

(Transcribed from the original deposited
in the General Archives by Assumption
College, 1963)



Father Marijon, Dec. 6, 1895

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Congregatio Patrum S. Basillii,
Provincia Canadensis

St. Michael's College
St. Joseph Street,
Toronto,
December 6th, 1895.

Dear Father Ferguson,

I include a celeb-
ret for five months as you tell me you
are going to spend the whole winter in
California. I wish you a safe journey
and a prompt recovery and I hope your
au revoir means that soon we will have
the pleasure to see you back in good
health.

Kindest regards to the confreres, and
pray for me,

Sincerely yours in X.

V. Marijon, C.S.B.

(Transcribed from the original deposited
in the General Archives by Assumption
College, 1963)



Congregatio Patrum S. Basili,.
Provincia Canadiensis.

St. Michael's College
St. Joseph Street
Toronto, August 11th, 1894.

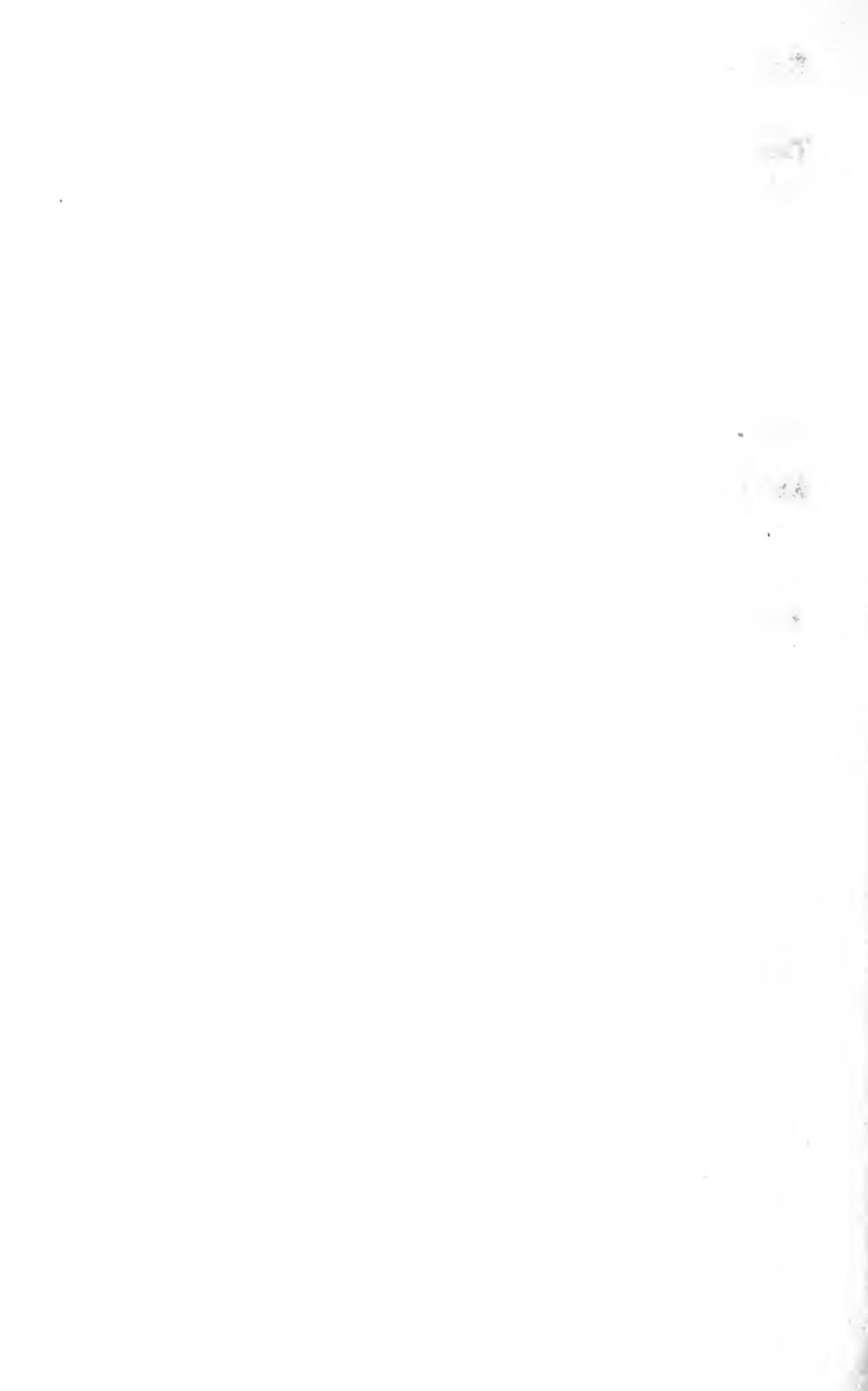
Rev. Fr. Ferguson,

My Dear Father,

I have received your kind letter of the 9th inst. I am sorry to hear you are not well. As the Doctor advises you not to go to Retreat, you are allowed to stay in Sandwich and make your own retreat privately. I hope your health will get better and permit you to do your work next year.

Many of St. Michael's community are away, but all are expected back soon, this week.

I sent Fr. Crespin to the asylum last



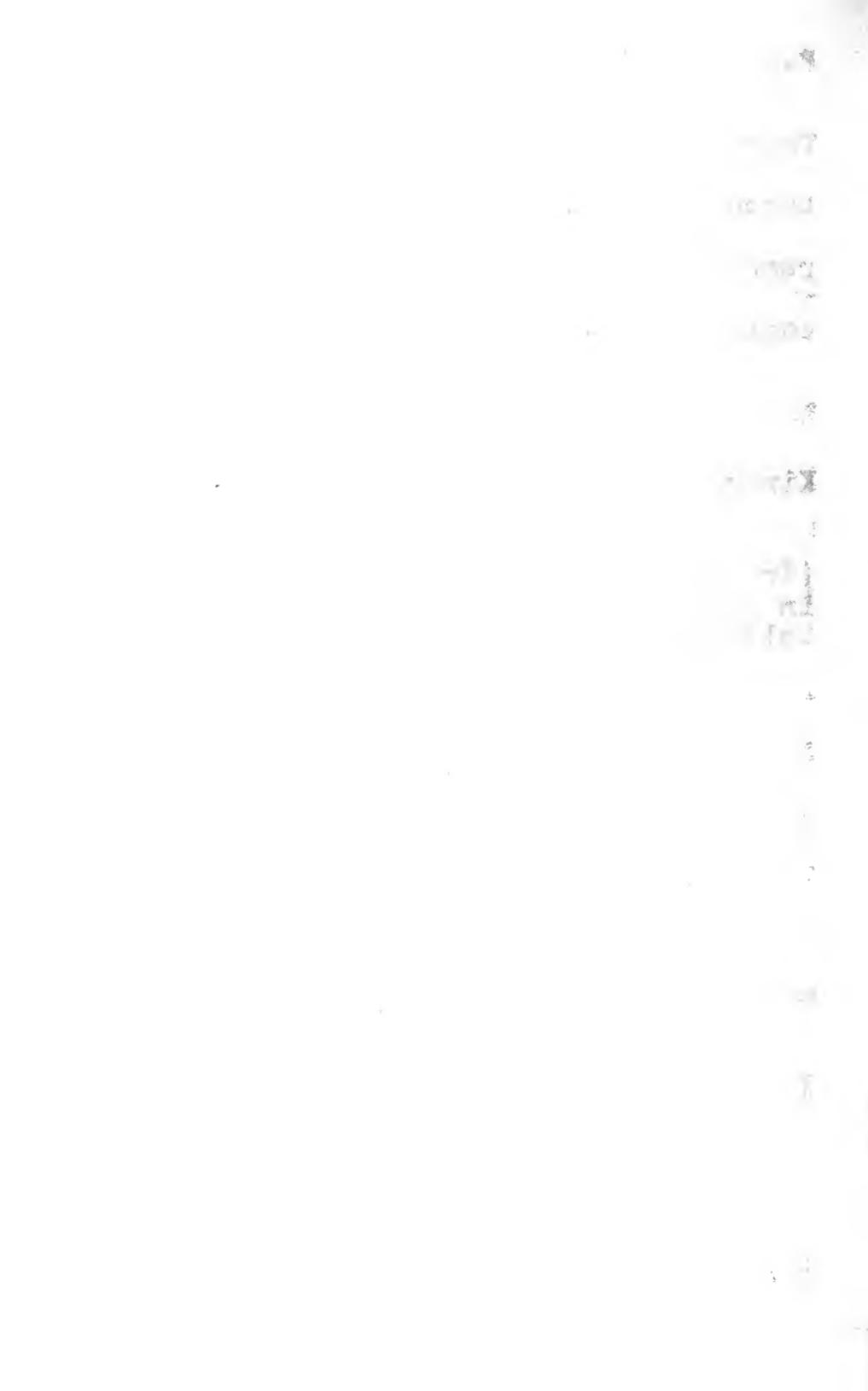
Father Marijon, Aug. 11, 1894 100

Thursday. We had him taken there through force. Please pray for him and remember also at Mass you devoted confere in X.

V. Marijon, C.S.B.

Kindest regards to the confreres.

(Transcribed from the original deposited in the General Archives by Assumption College, 1963)



St. Peter's Palace
London, Ont.
Nov. 28th, 1895

Dear Fr. Ferguson,

I received your letter this morning and I am glad to hear from you. In your absence let Fr. Mungovan hear the Sisters' Confessions and let this be his authority to do so.

I am surprised that you have heard nothing further from California. After all it may be for the best, since travelling in Winter is far from pleasant and it is not a bad thing to be within easy reach of home.

I hope you will enjoy your outing amongst former students who, I am sure, will make your welcome. I saw Dean McManus of Port Huron at Mount Carmel yesterday. I was



there to bless a church bell and Fr. McBrady preached. He says that Fr. Cushing is in Toronto and that he is very little improved in health. I shall be in Toronto on the 8th prox. to bless a 4000 lb. bell for St. Basil's. I shall leave here Monday next to go to Caledon where the Archbishop wishes me to replace him in giving confirmation in two churches and in ordaining priests, Scotch-Irish twins, who made their preparatory studies under Fr. Whitney's direction. Thus I shall be gone a week and I do not look forward to it with much pleasure because I am pretty tired of this constant moving about. I do not see much chance for rest until after the ordinations in Sandwich and neighborhood. Still I should not complain as my health

Abp. O'Connor, Nov. 28, 1895

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keeps good. All here are well, though Fr. Tobin still adheres to the Kneippe remedies. I would not consider life worth living had I to submit to the treatment.

Remember me kindly to Fr. Mungovan and the confreres generally and do not forget the Sisters. Wishing you a very pleasant and a very beneficial trip,

I remain, Dear Fr. Ferguson,
your devoted confrere,
+ Denis O'Connor.

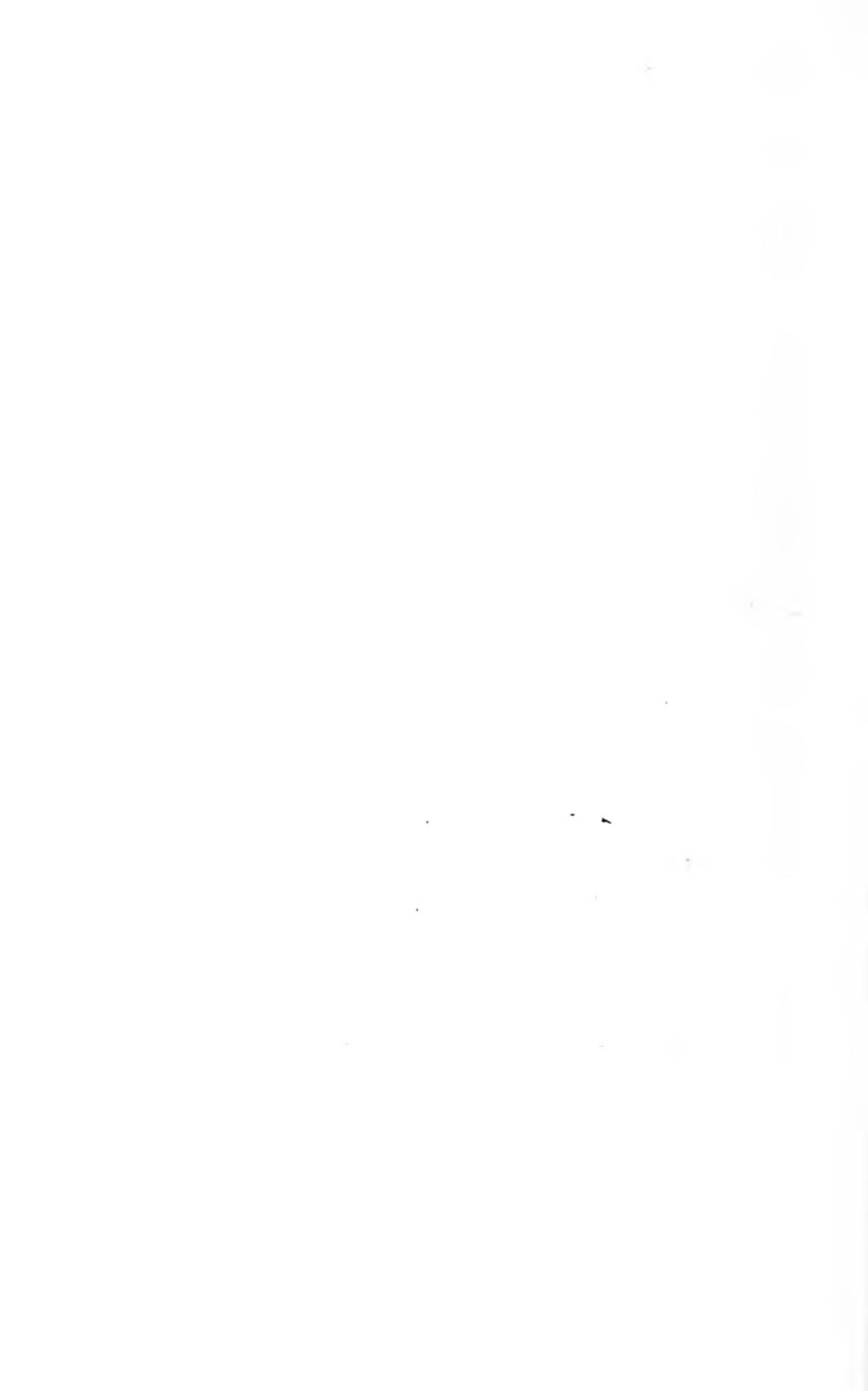
(Transcribed from the original deposited in the General Archives by Assumption College, 1963)



St. Michael's College
Toronto, Jan. 14/92

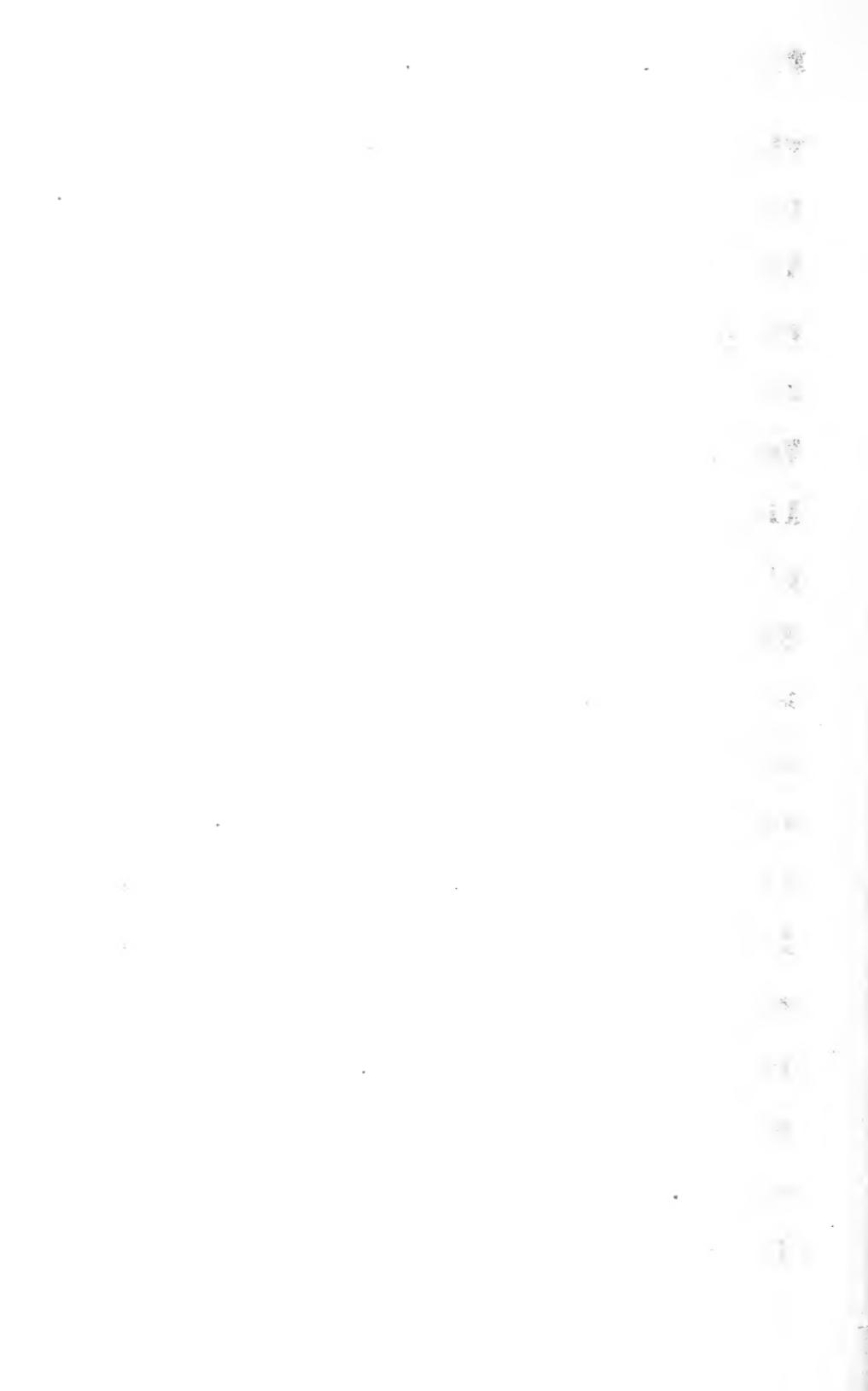
Dear Father Ferguson.

It is about time that I would drop you a line. You, no doubt, heard long ago of the sickness of our confreres. The Provincial who had a bad attack of Erysipelas is improving rapidly. Fr. Guinane who has the grip and slight congestion of one lung is recovering very slowly. He has kept the bed since New Years. He is (so the doctor and Doctor J. Guinane say) on the mend. Fr. Walsh who got the grip about the same time has a slight fever yet. He and Guinane cannot teach for some time yet. Fr. Cherrier who thought he was fire-proof against all the maladies to which our human nature is subject caved in at New Years.Eve. Go to



the Academy (near the Grove) tomorrow for I am very ill. He is die right and began to say Mass over there Wed' day. Fr. Crispin, of course, is never well and had to be in the fashion this time. He locks both door and windows to keep out the microbles. Frs. Teefy, Brennan, McBrady, Frachon, Hayes and yours him. attenuated breather (who brings down the scale at 163 lbs.) and the young Masters are well D.G. Doctor Cassidy who is now on Bloor Stt. (our Parish) is a pretty busy man. He hopes to do well here although his chief practice is down town. McKenna is going to wipe out the whole of them and has now even more than he can attend to. He is Bishop O'Mahony's physician. He has called in Strange and Ogden. I saw

the Bishop last evening. Those newspaper reports about him are unfounded though McKenna says he is low enough. We never had more than 17 or 18 boys down at once and that was about New Years when the fatal grip caught hold like the moving of an avalanche. Fr. O'Neill told me that they had to close Beaconfield before Xmas, the grip was so bad. Mr. Kelly (the old gentleman) broke his wrist by a fall on the sidewalk the night of the elections. He was in company with Mr. Morrow of Dakota. I was in to see Joe Ellard yesterday. He is a fine steady fellow and did a lively business at Xmas. He has a fine front window and has immense push and energy. I wish Hugh had a little of it. He is having a good time driving around. The Novitiate is doing well and Brennan



will have another huge Sale in a few days. The Xmas collection was about \$670. He gave a fine statement of the revenues of the church and went lively for those who did not support the Church. Fr. Donohoe — alas poor Father. He too had an attack of the grip. Brennan expressed no sympathy for him and I went lively for my bald headed brother. By the aid of hot drinks and mustard plasters and the Mail and Telegram he is now convalescent and appears at his old stand in the refectory although it is often hard to find him. We have about 85 boys this evening. My mother and family were well when I last heard from them. I was sorry that that fellow charged you so much for the compass. Wishing you, Dear Fr. Mungovan, all the blessings of the

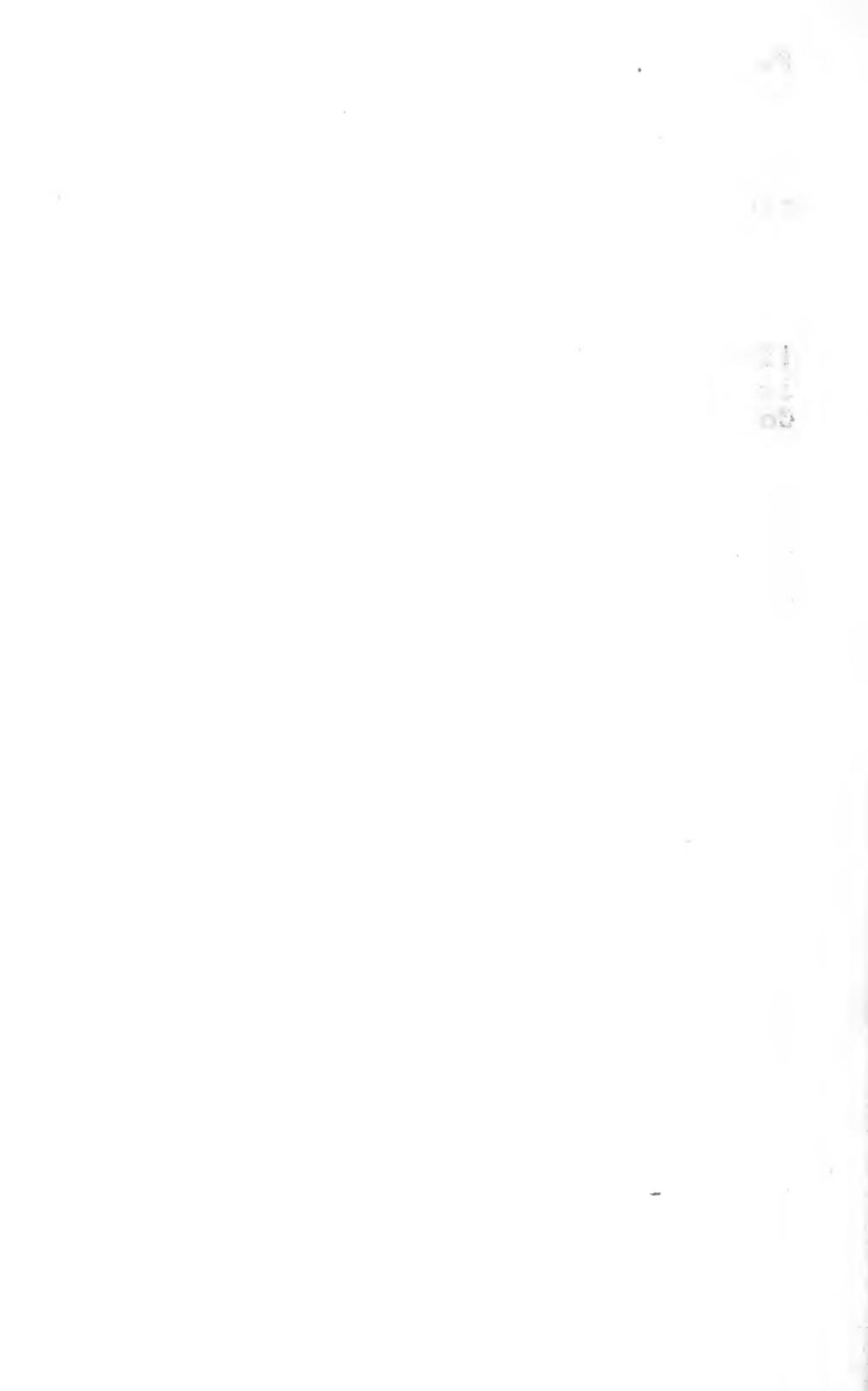
Father E. Murray, Jan. 14, 1892 108

New Year and the same to the confreres.

From ain. Your old pupil and confrere,

E.F. Murray

(Transcribed from the original deposited
in the General Archives by Assumption
College, 1963)



St. Michael's College
Toronto, May 15/04

Dear Father Ferguson:

Your kind letter to hand. Fr. Brennan is much improved and may be up in a few days. The Doctor and nurse are pleased with his progress. I announced to the people today at High Mass that their good pastor was recovering rapidly and please God he would soon be with them again, but Dear Fr. Ferguson as Fr. McEvoy says in his letter to me, he ought not to attempt so much parish work. Even with our own work we are ready and willing to assist him. Why we have to do it now (as well as we can) when he is in bed.

Next vacation you and the other Councillors ought to advise him to spare him-

Father E. Murray, May 15, 1904

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self for he is too good and useful a
confrere to lose. We have not heard
from Fr. Guinane since he went East. I
baptized a child of Thos. McCann today
and Hugh Ferguson was sponsor.
As it is almost time for Vespers I shall
conclude with kind regards to all. Please
tell Fr. McBrady that I met Sr. Batilde
at Mr. McDonagh's. I also saw
They are both well.

I remain

Yours affectionately

E.F. Murray.

P.S. His Grace calls occasionally in Fr.
Borinnas. Fr. John Kelly of St. Mary's
has gone to the baths at St. Catharines
for liver and kidney trouble. We have
to send a priest to St. Mary's and St.



Paul's on Sunday but as Fr. Whalen has been replaced by Fr. Minehan Jr. our work at St. Paul's will probably cease.

(Transcribed from the original deposited in the General Archives by Assumption College, 1963)



MacDonald, Oct. 29, 1885

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Earnscliffe, Ottawa
29 October, 1885.

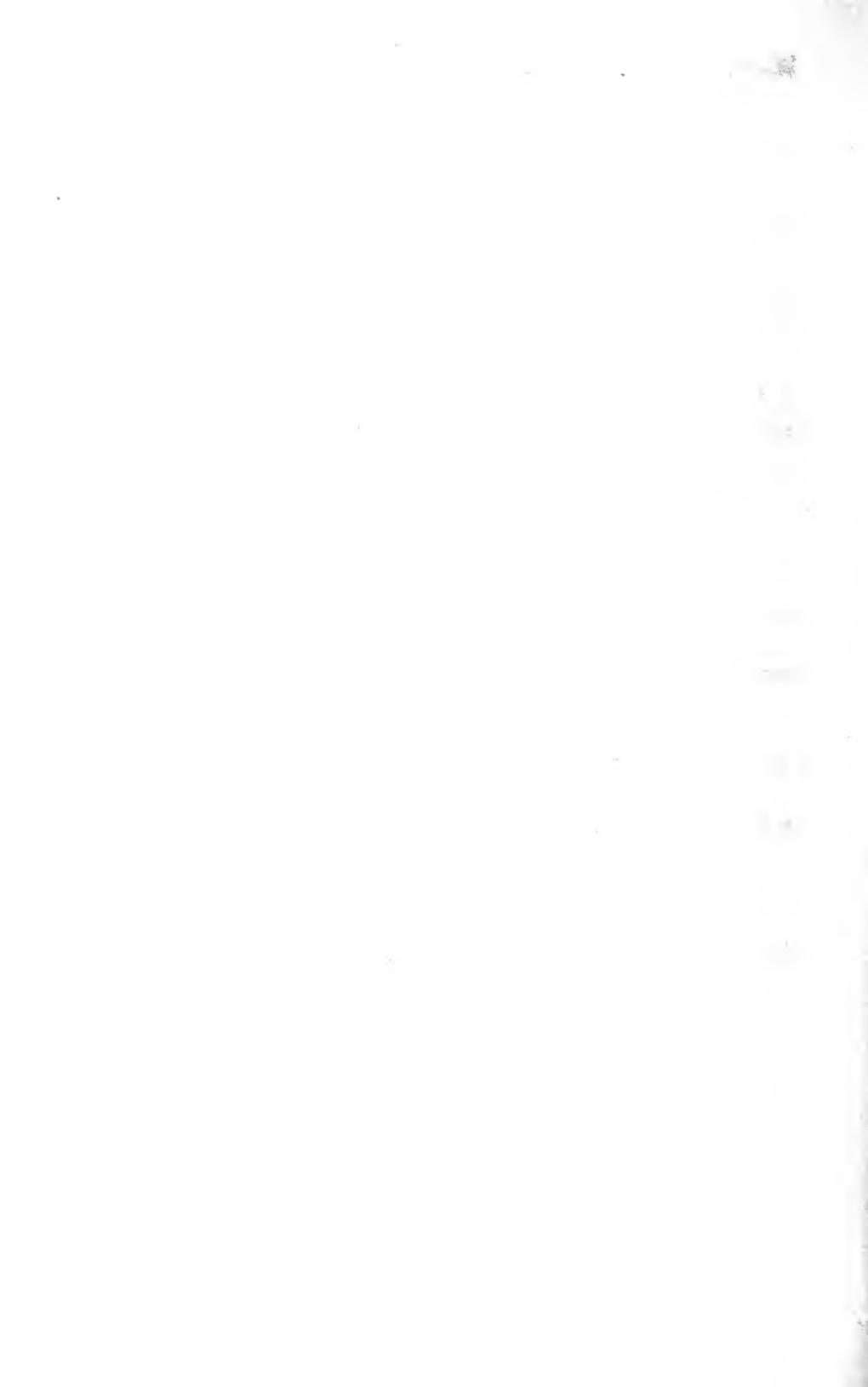
Private

My dear Father Ferguson:

I have your note of the 25th and was glad to see your handwriting again. I long since told you that I should be glad to hear from you from time to time as your leisure would permit.

I have asked the Minister of Militia to appoint Doctor Hannan as Surgeon of the Military School at London and he has informed me that he will take care of him when the school is organized.

I am very glad that in this matter we are able to meet your views as well as those of our old friend Mr. Kidd.



You say that you thought many times of writing to congratulate me on my successes. I assure you that these successes would not have been rendered less grateful by receiving your kind congratulations, Believe me.

Very sincerely yours

John A MacDonald.

The Reverend

M.J. Ferguson

Sandwich

Ontario.

(Transcribed from the original at Assumption College)



Earnscliffe, Ottawa.
7th Feby. 1887.

Private

My dear Father Ferguson —

I have yours
of the 4th. I can quite understand
that you have had a troubled time of it
politically. However the sky seems to
be clearing, and the evil effects of
the treacherous desertion of the Mail
appears by degrees to be disappearing.

With respect to Mr. Kidd of Seaforth,
all I can say just now is that I shall
be very glad to forward his views when
an opportunity offers. We have no
councils in these days, as all my col-
leagues are scattered looking after
their elections, and I shall not be able

to do anything in regard to Mr. Kidd until after the conflict. Perhaps we may be relieved from the duty of making appointments by the result of the elections: but I do not look forward to any such catastrophe.

Believe me,

My dear Father Ferguson,

Your very sincere friend,

John A. MacDonald

The Reverend
M.J. Ferguson
Sandwich, Ont.

(Transcribed from the original at
Assumption College)

Earnscliffe, Ottawa
25 Feby. 1887.

My dear Father Ferguson,

Thanks for your kind congratulations. It is indeed a matter of great satisfaction to me to feel that notwithstanding all the attacks which have been made upon me I still retain the confidence of the people of Canada, and more particularly of the Province of Ontario.

The Catholics have done nobly and shown their utter disbelief in the calumnies spread by the Grits that I and the Mail were one. We shall lose no time in demonstrating to the whole community the amount of sympathy that exists between that paper and the Govt. I see if is busily engaged in minimizing our



MacDonald, Feb. 25, 1887

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victory which has been gained in spite
of it.

Let me thank you for your personal ex-
ertions which must have contributed in
no small degree to Patterson's triumph,
and

Believe me,

dear Father Ferguson

Yours sincerely

John A. MacDonald.

The Reverend
M.J. Ferguson
Sandwich,
Ontario.

(Transcribed from the original at
Assumption College)

MacDonald, Sept. 16, 1887

118

Earnscliffe, Ottawa
16. Sept. 1887.

My dear Father Ferguson,

On receiving your favour of the 12th inst. I sent to the Department of Customs, and I regret to say the authorities informed me that they have no power by law to remit the duty on the church organ. It appears that under the tariff act only church bells and communion plate can be admitted free so there is no help for it and you must render unto Caesar the things that are Caesar's.

You ask me if Commercial Music is a sanre. You have described it correctly in your question, but it is doomed to failure.

MacDonald, Sept. 16, 1887

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I need scarcely tell you that I receive with the greatest gratification your assurances of continued friendship. It is not a relation of yesterday, and I believe that absence has but served to strengthen our mutual feelings of regard for each other.

Believe me,

dear Father Ferguson,

Most sincerely yours,

John A. MacDonald.

The Reverend
M.J. Ferguson
Sandwich
Ontario.

(Transcribed from the original at
Assumption College)

Ottawa
4 May 1889.

My dear Father Ferguson,

Pray pardon me for not answering your more than kind note of the 2nd April. You can however understand that the overwhelming amount of business thrown upon me during the session is the cause. I am not surprised, although a little grieved, at this Jesuit excitement. The fury of the flame will make it burn out all the quicker, and when people come to their senses they will see the propriety, and indeed the necessity, of the course taken by the Govt. with respect to the Jesuit Bill.

I trust you are in good health and strength. Long may you continue so.



MacDonald, May 4, 1889

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Believe me,

Yours sincerely

John A. MacDonald

The Reverend
M.J. Ferguson,
Sandwich, O.

(Transcribed from the original at
Assumption College)

Cronin, June 27, 1897

122

THE CATHOLIC REGISTER PUB. CO., (LTD.)

40 Lombard Street,

Toronto, June 27, 1897.

Dear Father Ferguson,

I most sincerely
wish you a pleasant and health-restoring
vacation, and will pray for this. I do
hope your letters will continue to come;
for the double reason of their value,
and that it will be an indication that
you are being benefitted by the holiday
from College work. I have heard from
various (Protestant) sources appreci-
ation of your Sunday observance and
anti- crank letters. Such a good sab-
batarian as Elias Rogers sent for half
a dozen copies of the issue with the
letter on the sabbath. It is tremen-
dously good of you to do such careful
work under the difficulties of your

Cronin, June 27, 1897

123

health and eyes and greatly occupied time. Our Catholic readers value the articles and I have many inquiries from priests concerning their authority. Am I to keep it entirely secret? I had a good time on Tuesday; the jubilee was in every way successful in Toronto.

With sincere respect

A.J. Cronin.

(Transcribed from the original at Assumption College)

Cronin, Dec. 29, 1898

124

THE CATHOLIC REGISTER PUBLISHING CO.

40 Lombard Street

Toronto, Dec. 29th, 1898

Dear Father Ferguson,

I am so sorry that your delicious treatment of Dr. Langtry was marred by the typographical error in the first paragraph, which I had marked myself. Your Christmas article was universally praised by our readers as a noble treatment of an over-written subject. I am afraid my words may bear an appearance of flattery, but I know and only wish to set down what The Register owes you. May you have many happy New Years. I am dear Father Ferguson,

Respectfully yours

P.J. Cronin.

(Transcribed from the original at Assumption College)



Cronin, Feb. 3, 1899

125

THE CATHOLIC REGISTER PUBLISHING CO.

40 Lombard Street
Toronto, Feb. 3, 1899.

Personal

Dear Father Ferguson,

The rumors which were everywhere credited a fortnight ago have left us in expectation of a very early announcement. I understand, although I only heard it at secondhand, that when here last week, His Lordship, Bishop O'Connor, said he would not decline the appointment if he were chosen. Should I happen to hear anything definite I will telegraph; but I expect that you will know it first and in that case I would be more than indebted for the intimation. The articles on the Bible-man have been keen. If Father Minehan

Cronin, Feb. 3, 1899

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who wrote this week the long article on the Anglican Synod at Montreal, would put a better edge on his intellectual weapons he would do his work well. I have escaped the "grip" so have my wife and all my little girls to whom you are an ideal being in class with St. Nicholas, although the ravages of the distemper have been visible all around us. I hope you do not get it badly and that it has left you altogether. It would no doubt affect your eyes to. With sincere appreciation of your continued great service and very kind wishes, I am

Very respectfully

P.F. Cronin

(Transcribed from the original at Assumption College)

Cronin, Feb. 17, 1899

127

The Catholic Register Publishing Co.

40 Lombard Street
Toronto, Feb. 17, 1899.

Dear Father Ferguson,

I have taken out the paragraph and substituted the re-written sentences. They are identical except in the opening words. I have added the concluding paragraph. The completed article is really splendid, showing appreciation based on full knowledge; and it will produce a fine effect in public. I will not attempt to write my thanks; but I will read revises of the article and see that it is printed with the accuracy it demands. I know the wretched errors that have appeared in a couple of your articles and I have felt the misery of it also. In one case I myself corrected the same

error three times and in the end it went into the paper.

There is not yet in Toronto any knowledge of the news. There is an impression that the Bishop would delay the announcement and even try to get out of it. I want to make it if possible next issue and how am I to find the way to authorization? I would greatly desire to have the first of the news. I suppose this Lordship is unapproachable by letter or telegraph. If nothing comes before Tuesday next I think I might go to London and get personally his permission to give the announcement to the public in some way. Could I obtain your advice upon this point dear Father Ferguson? Of course the bulls having arrived put out of the whole question any chance

Cronin, Feb. 17, 1899

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of change now and the only thing is
when it should be made known.

I am very respectfully

P.F. Cronin

(Transcribed from the original at
Assumption College)



THE CATHOLIC REGISTER PUBLISHING CO.

40 Lombard Street
Toronto, March 6th, 1899.

Dear Father Ferguson,

We have at last put the news out and exclusively. I could not say it before now, but the hint in your last letter and in several others since the first intelligence showed that you knew it all, when it was going to happen and how. I am greatly indebted to your kindness and to your interest in the publication of the news through this paper. The dailies were very angry, and one or two of them who used our matter were ill natured enough not to give credit for it. The Bishop was very nice about it; told Father McCann that The Register was to have the official announcement exclusively.



And now for another request. It was and is impossible to get in Toronto a later photograph than that which appears in The Register. Is there a later one in existence? I believe if there is you would have it. I would like to publish a large photograph; but I understand that if I were to ask His Grace for it I might run the risk of making him distrust me. But the public have rights all the same and if I could get it without his knowledge so much the better.

Thanking you again dear Father Ferguson,

I am very respectfully

P.F. Cronin

(Transcribed from the original at Assumption College)

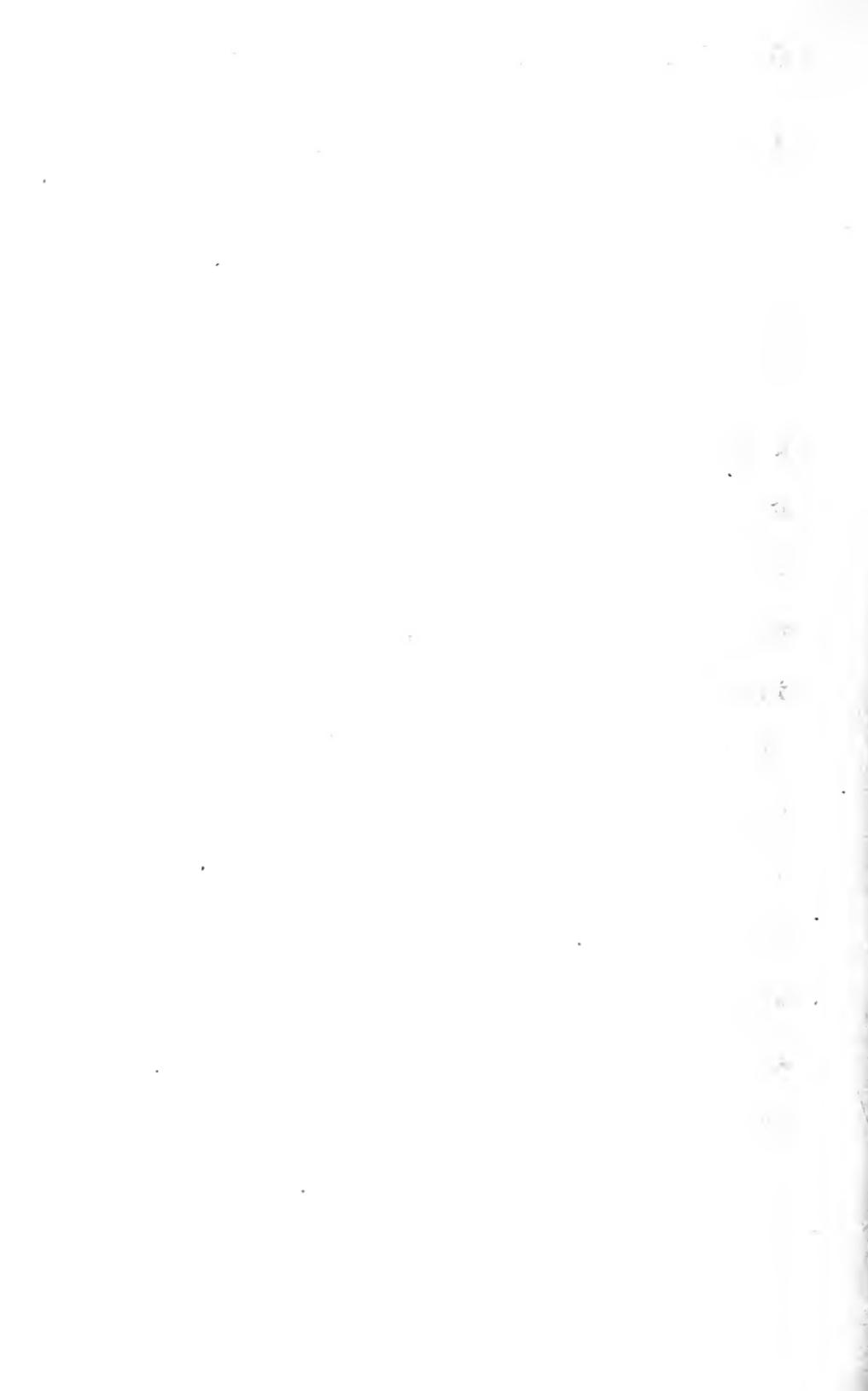


THE CATHOLIC REGISTER PUB. CO. (LTD.)

40 Lombard Street
Toronto, June 2nd, 1899.

Dear Father Ferguson,

If I were running a Catholic paper of my own, I would not replace your articles for any that are published in "merica today. Our English exchanges are glad to steal them, which is the best compliment that can be paid. "Forty and Flux" was inserted in one of the leading London papers, "The Monitor" last week with all the appearance of originality. If you live out of the world, you are alive to its concerns, like Cowper in his retreat at Olny, where he wrote his fine denunciations of the politics of the day. I am so sorry to know you are not in good health.



I know how much it resembles "grinding" out something when, not feeling well, you write. I mean anyone. I never write until Monday, and then I grind everything out as a work of necessity. Coming down from London with Mr. Quinn, a week ago, he told me about Costigan. He says the plot against Costigan's son is so brutal, that he himself told Sir Charles Tupper that if it came up again he would rise and protest against it. Sir Charles speech was hard and fair hitting. I took advantage, as I believed you would permit me, to apply the private view you expressed in the way I worked it into last week's editorial. But I hope we have had an end of the discussion. The Archbishop is going to be popular here, no matter how

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retired he may keep himself. His opening address on the day of inauguration made a splendid effect. I have not seen him at all. I know he is so busy that I keep away, although I would greatly desire to see him for a personal reason. I fear that necessity to do better for myself will compel me to leave The Register as soon as I can get better placed. I had hoped to be allowed to improve the paper and my own position and I would do all I could to enlist the friendship of the Archbishop; but I am diffident. You have been so kind with advice and friendship that I tell you this now. The little ones do not forget.

With sincere respect

P.F. Cronin.

(Transcribed from the original at Assumption College)

London,
Dec. 15th/79.

My dear Father Ferguson:

You need not at all be uneasy on my account about not having written the article I requested you to write anent Mallock's striking admissions in favour of Catholicism. I know very well how busy you are in College and how unexorable are the demands made upon your time and health by the ever recurring classes. The time you snatch from your duties ought not as a rule be occupied with writing for Newspapers; still if sometimes it could be done by way of relaxation from severe studies it would be pro bono publico.

I see the Archbp. has arrived with his Conroy. Now will be the time for sen-



sensations et hoc genus omne.

Hoping you are all well and wishing
you and confreres a Merrie Xmas and
many of them,

I am yours very sincerely

+ John Walsh

Bp. of London.

Revd. M. Ferguson, C.S.B.

(Transcribed from the original deposited
in the General Archives by Assumption
College, 1963)



1877

Assumption College

Rhetoricians

J. Girardot, D. Mungovan, N. Dixon, P.
Beaubien, C. Fix, A. Langlois, P.J.
Murphy, F.J. Van Antwerp.

Rev. M.J. Ferguson

Professor.

(Transcribed from the original in the
General Archives)



ASSUMPTION COLLEGE

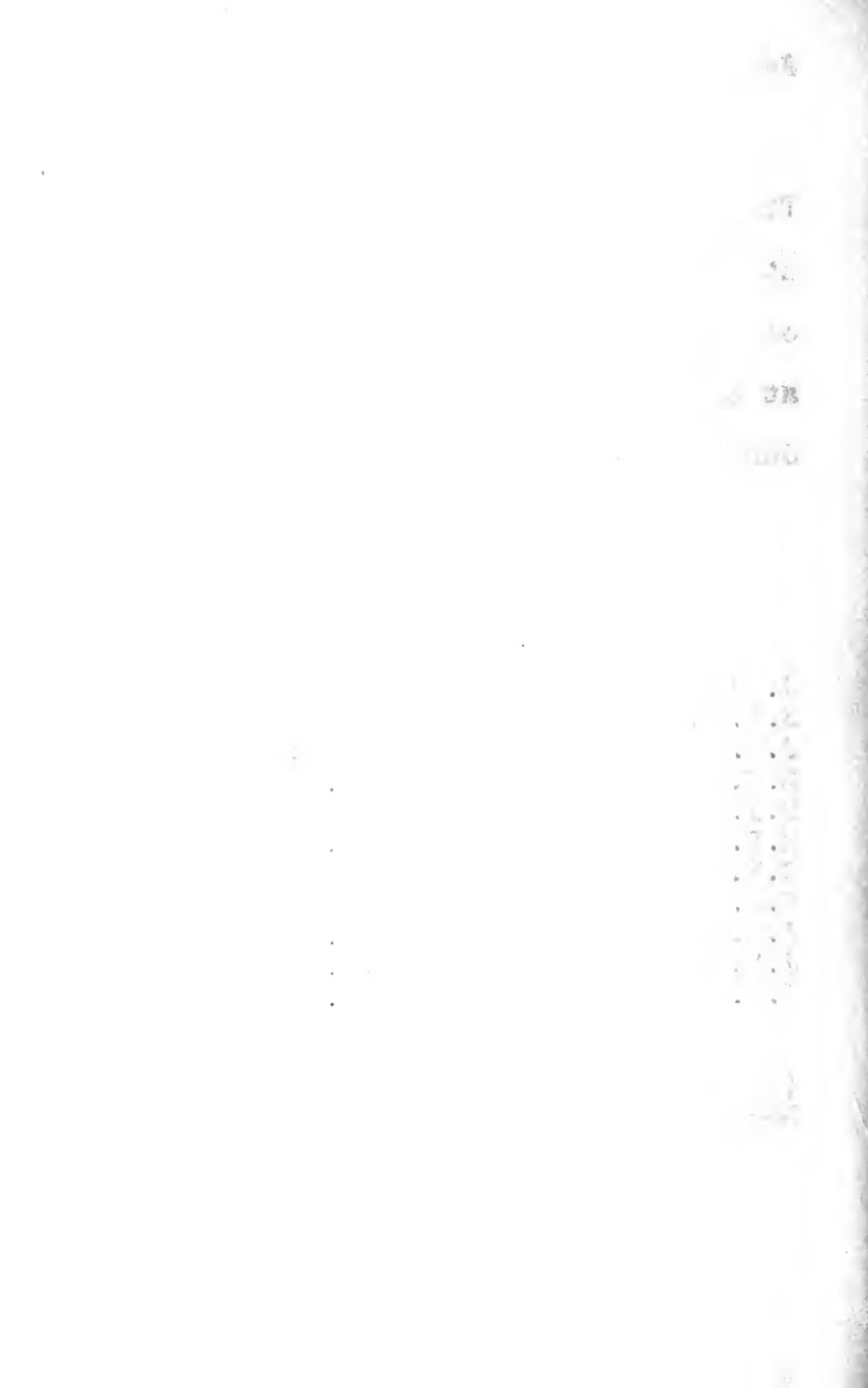
The Class of '94 requests your presence
at the Twenty-Fourth Annual Commencement
of Assumption College, Sandwich, Ont.,
at the College Hall, Wednesday Morning,
June 20, 1894, nine o'clock.

Class of '94

"Carpe diem"

J. Able	T.L. Luby
S.F. Cappe	J.J. McCabe
J.R. Command	F.J.A. McDonnell
M.J. Crowley	J.A. McDonnell
D.J. Egan	J.S. Marx
R.F. Forster	D.J. Murphy
C.E. Henigan	P. O'Connell
F.W. Hewlett	F.T. Sullivan
J.A. Kehoe	D.B. Sweeney
J.M. Kelly	P.J. Troy
J.A. Leo	J.J. Weadock

(Transcribed from the original in the
General Archives)



DIOCESIS DETROITENSIS EXERCITIA SPIRITUALIA, conducta a Revdo. E. Magevney,
 S.J. Habita in Collegio Assumptionis
 B.M.V. apud Sandwich, Mense Augusti,
 A.D. 1899. Aderant:

RR. DD. Joos, V.G.

Rev. W. De Bever	F. Kennedy
C. Bolte	G. Maurer
C. Korst	J. Hewelt
J. Seybold	T. Rose
R. Schmittdiel	J. Joos
Jos. Kraemer	D. Mulcahy
B. Watters	L. Stauss
F. Kemper	J. Hallissey
J. Stauss	C. Kennedy
T. Muer	I. Kolkiewicz
W. Fierie	H. Sullivan
A. Buchsenmann	F. Gzella
R.F.M. Doman	F.C. Kelley
P. Slane	J. Herr
P.A. Baart, STL	F. Heidenreich
C. Schenkelberg	C. Koenig
N. Maschino	T. Loebelhier
R. Champion	J. Crowe
W. Considine	H. Syoen
J. Ronayne	J. Wall
F. VanAntwerp	R. Khuehuel
B. Gery	M. Comerford
J. McManus	J. Stapleton
P. Loughran	C. Hofstede
R. Marker	P. Dunnigan
J.F. Kraemer	F. Sajetzki
L. Brancheau	H. Norton
H. Koenig	J. Connors
L. Goldrick	J. O'Shea
B. Zmijewski	P. Cullinane
J. Rzadkowolski	

(Transcribed from the original in the
 General Archives)

Assumption College
Sandwich, Ontario
May 28, 1923.

In consideration of the sum of EIGHT THOUSAND DOLLARS, donated as a bursary by Rev. L. Renaud, C.S.B., the authorities of Assumption College agree to maintain permanently ONE STUDENT. The bursary entitles the student to board, tuition and laundry.

Subject to the approval of the college authorities, Fr. Renaud, during his life-time, will designate the beneficiary, and after the death of Fr. Renaud, Rev. L. Beuglet, C.S.B. will designate the beneficiary. After the death of the two, the Council of Assumption College will designate the beneficiary.

In the event of the Basilian Fathers

leaving Assumption College, the bursary is to go to another College conducted by Basilians.

Signed:

D.L. Dillon,
Superior

Luke Renaud

Witness: L.J. Bondy

(Transcribed from the original in the General Archives)

Tabula obligationum a Collegio Assumptionis B.V.M. dicto susceptarum:

- (1) Quotannis instruendi nutriendique tres discipulos ab Episcopo Londonensi electos.
- (2) Idem faciendi pro quatuor discipulis pecunia in hunc finem olim Collegio collata a tribus sacerdotibus et muliere una.
- (3) Remittendi e pensione annua a discipulis solvenda ter quintam partem pro uno discipulo, pecunia modo supra dicto collata.

Aes alienum solvendum:

- (1) \$458.89 a Reverendo Francisco Semande usuris quadrantibus sumptas.
- (2) \$1182.67 a Reverendo Patricio Ryan usuris trientibus sumptas.



(3) \$10,000.00 a Collegio Sti. Michaelis
usuris semessibus sumptas.

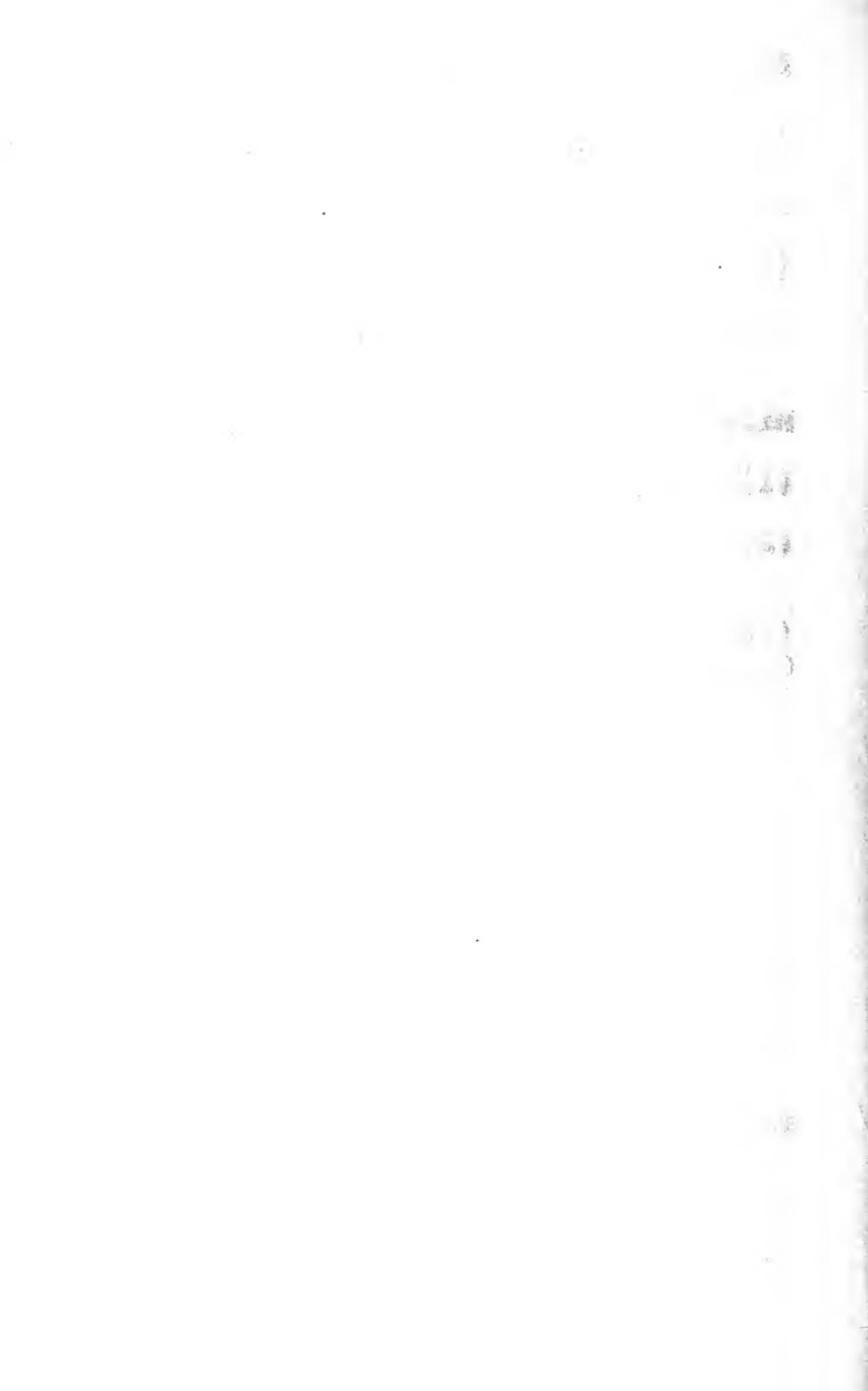
(4) \$5,000.00 a Re dicta Marseille quad-
rantibus usuris sumptas.

Missae dicendae:

(1) Quotannis nomine Rei dictae Ryan, 182.

(2) " " " " Brandt, 10.

(Transcribed from the original in the
General Archives)



John H. Hanley
Lake Shore Drive
Saint Joseph, Mich.
May 8th, 1900

Dear Father:

Yours at hand and the document you enclosed and which I return is satisfactory to Mrs. Hanley and myself, we are going to Chicago tomorrow for a couple of days.

Glad you are feeling so much better, and as it is a good thing push it along.

This part of the country looks fine now and in a few days everything will be in blossom, cherries and some peaches are already there.

Father Lochbeiler was out and was very sorry he missed you. Your letter you wrote saying you would be here, we re-

ceived three days after you were here.

Mrs. Hanley sends regards me too.

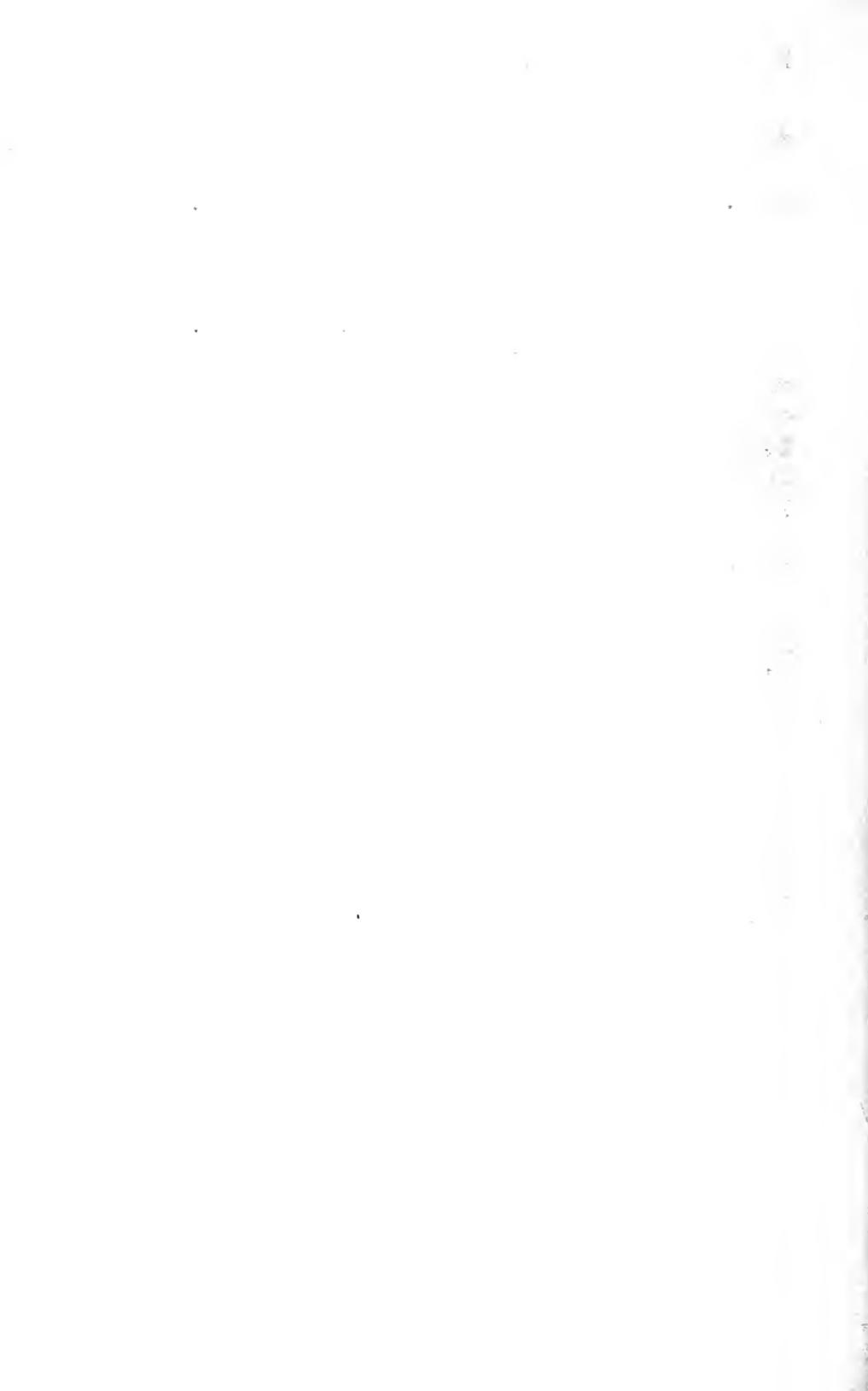
Yours very truly

John H. Hanley.

<Letter to Rev. M.V. Kelly, care Assumption College, Sandwich, Ontario. The following is the enclosed document. >

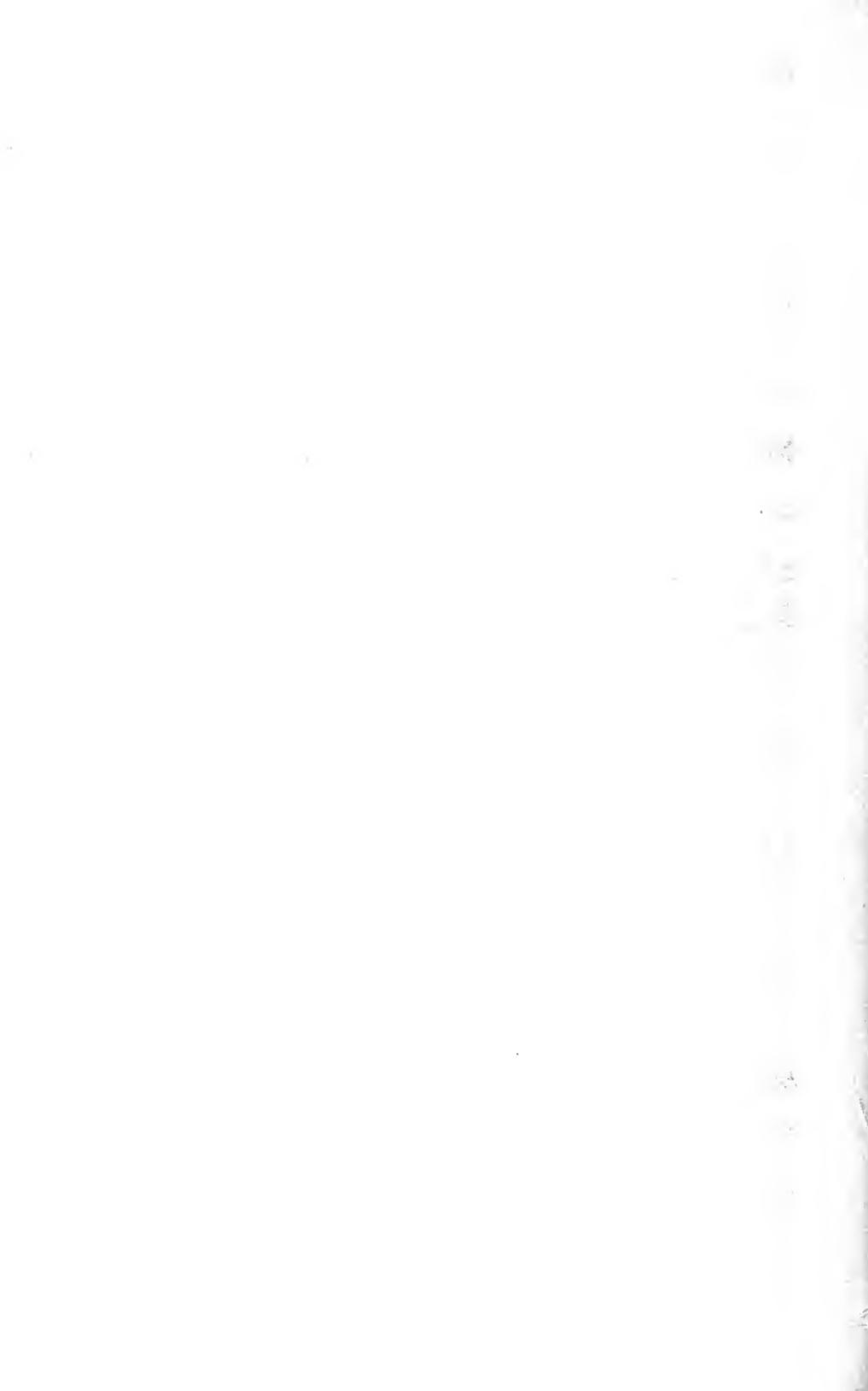
Assumption College
Sandwich, Ont.

I, Rev. D. Cushing, Superior of Assumption College, Sandwich, bind myself and my successors in office, to furnish a place partly free in the college, that is, to the extent of one hundred and twenty dollars per year, to an ecclesiastical student, and this obligation to continue so long as said college shall continue to exist. The consideration paid for this by Mr. and Mrs. Jno. H. Hanley, of St. Joseph's, Michigan, is



the sum of three thousand dollars. This instrument is a receipt for the payment of the three thousand dollars by the said Mr. and Mrs. Jno. H. Hanley. The said Mr. and Mrs. Jno. H. Hanley are to have during their lifetime, the right to nominate the student to be so benefitted. The student is to enjoy the privileges, and to be subject to the rules and regulations of the college, in the same sense as the other students.

(Transcribed from the original in the General Archives)



(Insignia)

PROVINCE OF ONTARIO

BY THE HONOURABLE LINCOLN GOLDIE,

Provincial Secretary

TO ALL TO WHOM THESE PRESENTS SHALL

COME GREETING

WHEREAS The Ontario Companies Act provides that with the exceptions therein mentioned the Lieutenant-Governor may by Letters Patent create and constitute bodies corporate and politic for any of the purposes to which the authority of the Legislature of Ontario extends:

AND WHEREAS by the said Act it is further provided that the Provincial Secretary may under the Seal of his office have, use, exercise and enjoy any power, right,

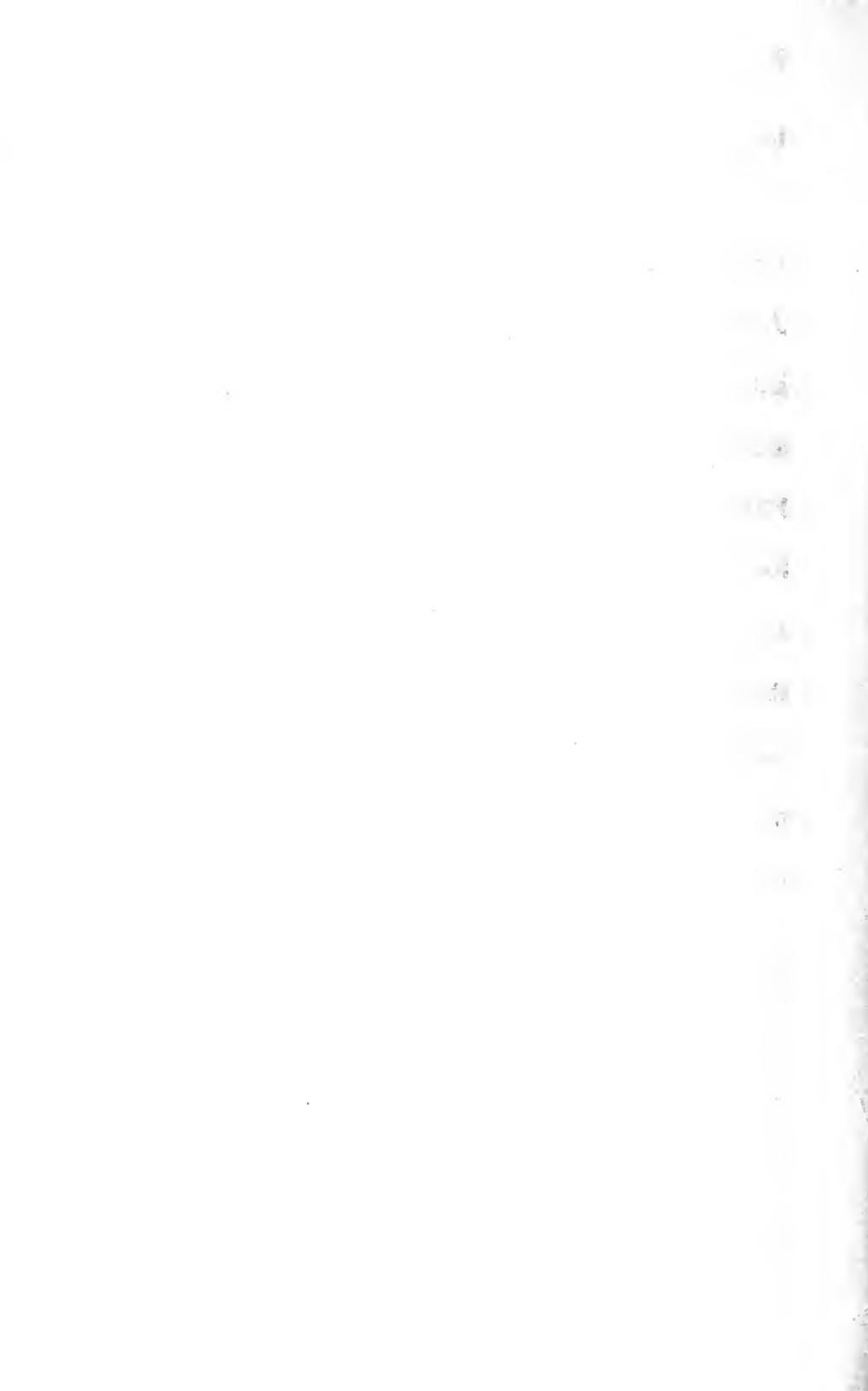
or authority conferred by the said Act
on the Lieutenant-Governor;

AND WHEREAS by their Petition in that
behalf the persons herein mentioned have
prayed for a Letters Patent constituting
them a body corporate and politic for
the due carrying out of the undertaking
hereinafter set forth;

AND WHEREAS it has been made to appear
that the said persons have complied with
the conditions precedent to the grant of
the desired Letters Patent and that the
said undertaking is within the scope of
the said Act;

NOW THEREFORE KNOW YE that under the
authority of the hereinbefore in part
recited Act I DO BY THESE LETTERS PATENT
CONSTITUTE the Persons hereinafter named

that is to say: Daniel Leo Dillon, Thomas Vincent Moylan, Michael Joseph Pickett, Joseph Sylvester Nicholson, James Vincent Burke, Edmund Toussaint Burns, Charles Patrick Donovan, Benjamin Nicholas Forner, Vincent Joseph Guinan, Patrick Joseph Howard, Vincent Lorne Kennedy, Thomas Aloysius MacDonald, William Patrick McGee, John Henry O'Loane, Edward Joseph Tighe and Thomas James Vahey, all of the Town of Sandwich, in the County of Essex and Province of Ontario, Catholic priests; and any others who have become subscribers to the memorandum of agreement of the Corporation, and persons who hereafter become members thereof, a corporation without share capital under the name of THE BASILIAN FATHERS OF SANDWICH IN ONTARIO for the following purposes and objects,



that is to say:

TO take over the educational institution known as Assumption College, in the said Town of Sandwich, and to continue to carry on as heretofore its educational work;

THE HEAD OFFICE of the Corporation to be situated at the said Town of Sandwich; and

THE FIRST DIRECTORS of the Corporation to be Daniel Leo Dillon, Thomas Vincent Moylan and Michael Joseph Pickett, hereinbefore mentioned;

AND IT IS HEREBY ORDAINED AND DECLARED THAT (1) The subscribers to the Memorandum of Agreement of the Corporation shall be the first members and the Corporation shall consist of the subscribers and of those who shall hereafter be duly



elected as members of the Corporation in accordance with the by-laws and regulations from time to time in force;

(2) The interest of a member in the Corporation shall not be transferable, and shall lapse and cease to exist upon the death of such member, or when such members shall cease to be a member by resignation or otherwise in accordance with the by-laws and regulations from time to time in force;

(3) The directors of the Corporation shall constitute the Committee of Management of the Corporation; and (4) The by-laws and regulations for (a) the election of members, trustees, directors and officers, (b) the holding of meetings of members, trustees and directors, (c) the establishment of branches, (d) the payment of directors,



trustees, officers and employees, and (e) the control and management of the affairs of the Corporation, shall be made and established, subject to amendment or repeal as therein or hereafter by by-law or regulation provided, at a general meeting to be held not more than six months after incorporation at such time and place as the directors may determine, and such by-laws, regulations and amendments shall replace, exclude or modify those set out in Form 4 in the Schedule to the Ontario Companies Act, save that in any matters covered by such Form 4 and not provided for in the Corporation's by-laws, regulations or amendments, the provisions of said Form 4 shall apply and be in force, but all such matters which, after the pass-



ing of the Corporation's first by-laws and regulations, may be left to be governed by such Form 4 may be varied, amended, excluded or modified by an by-laws and regulations;

AND IT IS HEREBY FURTHER ORDAINED AND DECLARED that the said Corporation shall be carried on without the purpose of gain for its members, and that any profits or other accretions to the Corporation shall be used in promoting its objects.

GIVEN under my hand and Seal of "ffice at the City of Toronto in the said Province of Ontario this twenty-second day of March in the year of Our Lord one thousand nine hundred and twenty-seven.

#L. Goldie"
Provincial Secretary

(Transcribed from the copy in the General Archives)

AGREEMENT OF AFFILIATION
of Assumption College, Sandwich
with Western University.

1. Admission to candidacy for degrees in the affiliated colleges shall be the same as for candidacy in the College of Arts of the Western University, and a committee consisting of the Registrar of the University and of the Registrars of the affiliated Arts Colleges of the University shall have final jurisdiction over certificates and conditions of admission.
2. Matriculated or special students in affiliated colleges whether proceeding to a degree or not, may attend the lectures of the College of Arts of the University without payment of tuition

fees directly to the University, but they shall be responsible to the University for the following:

- (1) Matriculation fee paid once at first registration, \$5.00
- (2) Examination fee, annual, \$5.00
- (3) Supplemental examination fee, per paper, \$2.00, maximum, \$5.00
- (4) Graduation fee, B.A., \$10.00
- (5) Graduation fee, M.A., \$20.00

For students resident in London

- (6) Athletic fee, annual, \$5.00
- (7) Literary Society fee, annual, \$1.00
- (8) Laboratory fees will be charged the students in affiliated colleges exactly as they are charged Western University students.

Note: This does not prevent each affiliated college from maintaining its own athletic organization and literary society, in which case the fees named in subsections 6 and 7 above will not be exacted.

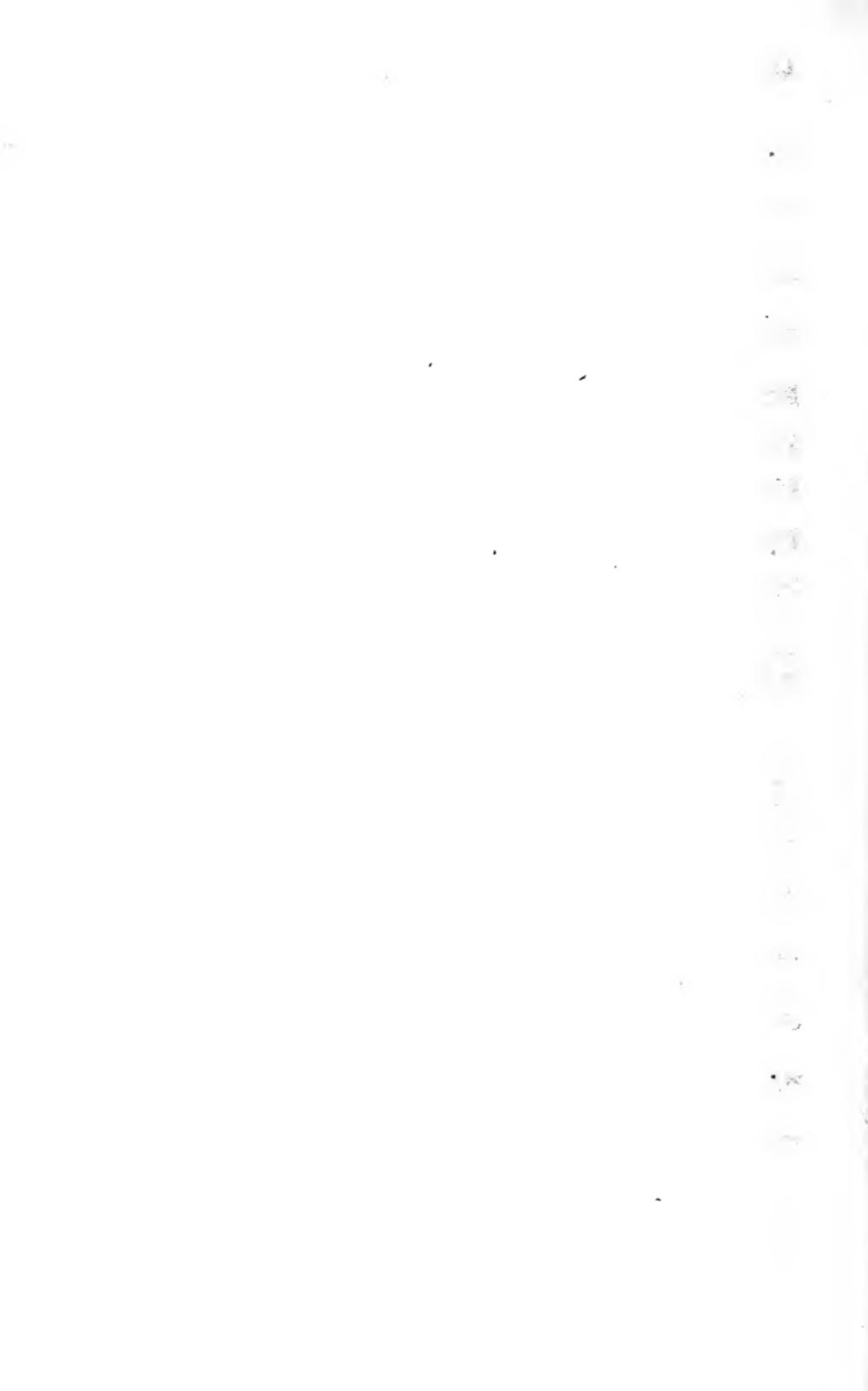
3. For tuition, students of affiliated colleges shall pay the annual fees of their respective colleges, but for each major subject (two credits or more) taken in the College of Arts of the University, the college with which the candidate is enrolled shall pay the College of Arts of the University \$5.50, and for each minor (one credit) \$3.00. English composition, that is, English 12 and 22, are by exception majors not minors. Similarly students of the College of Arts of the University may by agreement be admitted to classes in affiliated colleges, and the College of Arts of the University shall pay to the affiliated Colleges in which the classes are taken at the rate of \$5.50 for each major subject, (two credits or more), and for each minor (One credit) \$3.00



4. When the affiliated colleges and the College of Arts of the University teach the same work in their respective faculties, the examination papers shall be made out in conference by the teachers in each corresponding course.

5. When the University accepts affiliated colleges substitutions and requirements for its degrees, as it does Philosophy, History and Religious Knowledge, the professors teaching such accepted subjects in the affiliated colleges shall alone be responsible for the papers.

6. Students in affiliated Roman Catholic Schools are allowed to substitute the courses of those schools for the Philosophy subjects of the General Course of



the University, provided such substituted courses are of the same difficulty and the same credit, for example, in the present curriculum:

Philosophy 20, one hour a week, 28 weeks,
Philosophy 21, one hour a week, 28 weeks,
Philosophy 30, two hours a week, 28 weeks,
Philosophy 31, one hour a week, 28 weeks,
Philosophy 40, two hours a week, 28 weeks.

(Note: 'General' struck out in the original and Course changed to Courses)

7. The affiliated colleges must satisfy the requirements of the Department of Education in the Province of Ontario before they may teach the honor subjects of the several years of the courses in which a Specialist's Certificate is sought.

8. Affiliated colleges shall have, for

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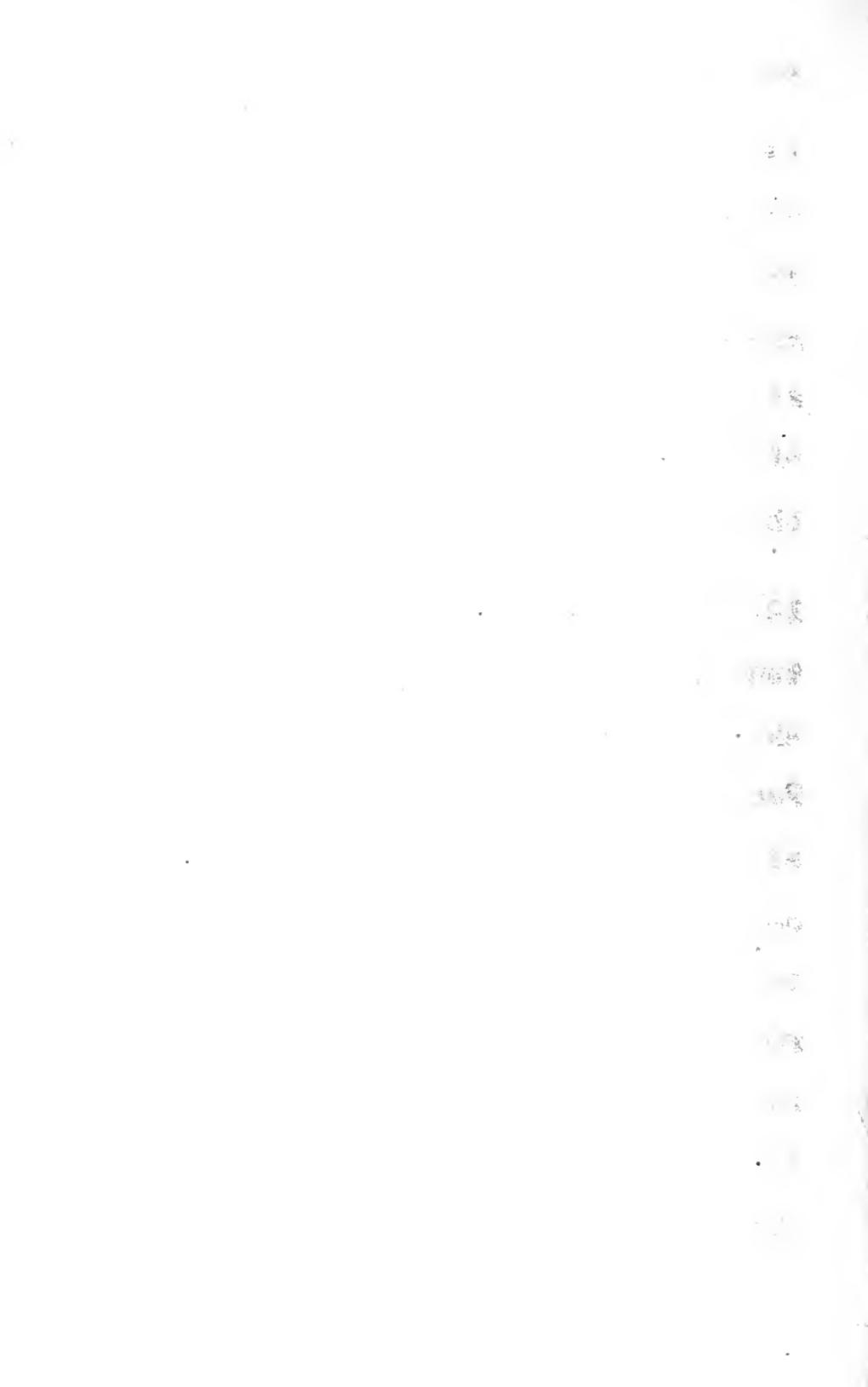
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religious knowledge option, the same rights with respect to the Western University that the Colleges federated with the University of Toronto enjoy with respect to that University, and as many credits.

9. All candidates for degrees, medals, scholarships, etc. shall be subject to the same rules of attendance on lectures etc. as are the students who are candidates for similar honors from the College of Arts of the Western University.

10. The affiliated colleges shall be entirely responsible for the discipline of the students enrolled therein.

11. Every graduate's diploma or student's certificate of standing in addition to being signed by the proper authority in



behalf of the University shall indicate the affiliated college in which such student was enrolled at the time of his graduation or examination and shall be signed by such professor, teacher, or officer of the affiliated college as the governing body thereof may determine.

12. The Assumption College shall constitute a College of Arts, and as such shall enter into and form part of the Faculty of Arts of the Western University; it shall enjoy all the rights and assume the obligations common to all such affiliated colleges. It shall be represented in the Board of Governors and the Senate and in the Council of the Faculty of Arts; its staff of teachers shall have equal standing and rights

with the officers of instruction of the University College of Arts; its students shall be admitted to the degrees of the Western University, and to the medals, scholarships and prizes offered by the University in the Arts Courses; all in accordance with the Western University Act of 1908, chapter 145, in the statutes of Ontario.

Signed. Joseph Muckle, President
For Assumption College

W. Sherwood Fox, Dean of Arts
For Western University

Wm.H. Chapman, Vice-Chairman,
Board of Governors.

Dated October 8, 1919.

(Transcribed from the copy in the General Archives)

(Note from Father Swan to Father Scollard)

Oct. 14/53

Dear Bob, At the request of Fr. LeBel
I am sending you the enclosed histor-
ical statement describing the acquis-
ition of our new status.

Regards

Peter Swan

Registrar.

ASSUMPTION RECEIVES UNIVERSITY STATUS

In the Spring of 1953 the Ontario Legis-
lature passed "The Assumption College
Act, 1953" which conferred upon the
College the right to grant university
degrees and gave it a government in
keeping with its new dignity. The pre-
amble and Section 3 of the Act read as
follows:



"Whereas Assumption College by its Petition has represented that it was incorporated by an Act entitled 'An Act to Incorporate Assumption College, Sandwich, in The Diocese of London' being Chapter 136 of The Statutes of the Province of Canada, 1858; and that it has conducted and maintained an institution of learning in the Town of Sandwich, and, since the City of Windsor (Amalgamation Act, 1935), in the City of Windsor; and by its said Petition has prayed for legislation varying the provisions of its Act of Incorporation in relation to its organization, government and administration and enlarging and increasing its powers, rights and privileges; and whereas it is expedient to grant the prayer of the said Petition.

Therefore, Her Majesty, by and with the advice and consent of the Legislative Assembly of the Province of Ontario, enacts as follows:

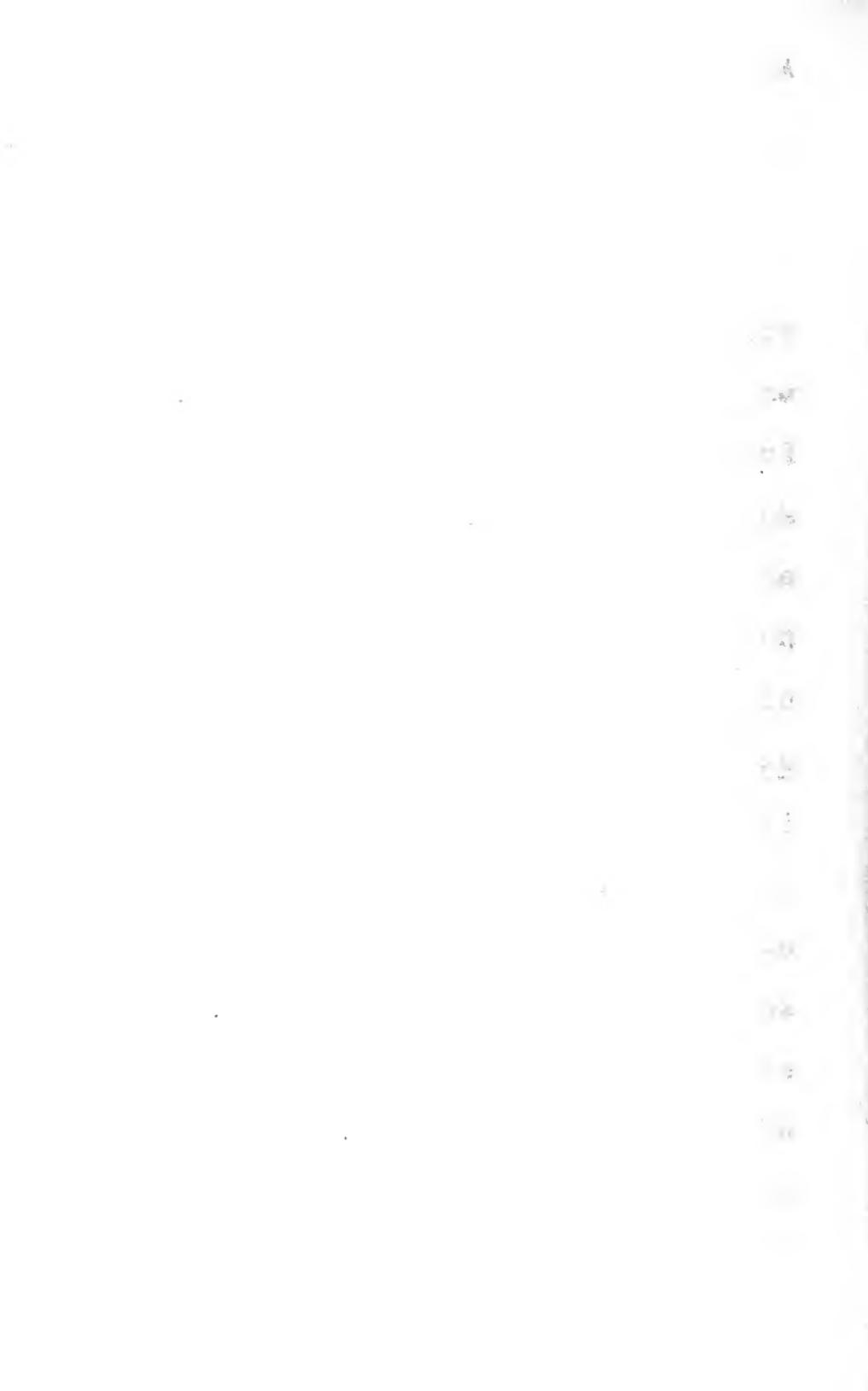
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3. The College shall have university powers, including:

(a) The power to establish and maintain such faculties, schools, institutes, departments, chairs and courses of instruction as may be determined by the Board (of Governors)

(b) The power to confer university degrees and honorary degrees and awards in any and all branches of learning.

The new government consists of the Chancellor (the Bishop of London), the President (a Basilian appointed by the Superior General), the Board of Governors (consisting of the President, the Superior General, the local Superior and his councillors and the local Treasurer, ex officio, and at least two other Basilians elected by the Board itself), and the Senate. The Board of Governors has charge of administration and the Senate has control of academic affairs. Provision was also made for the erection of other advisory boards. Two of these, a Board of Regents and an Advisory Council are now in process of formation.



The Act was introduced into the Legislature by Mr. William Murdoch, M.P.P., member for Essex South, and received first reading on February 17, 1953. It was referred to the Committee on Private Bills, which discussed theis Bill on March 2. The Hon. Charles P. McTague, Q.C., Col. the Hon. William Griesinger, M.P.P., member for Windsor-Sandwich, Father LeBel and Father Swan were present on that occasion and were invited to speak on behalf of the Bill. After slight amendment the Bill was sent back to the House and received second reading on March 6 and third reading on March 13. The Act received Royal Assent and went into force on April 2.

As a result of the passage of the new



Act, affiliation with the University of Western Ontario, in effect since October 9, 1919, ceased on July 1, by mutual agreement. At the request of the College, however, the University agreed to conduct the August supplemental examinations and confer degrees on behalf of the College in October, 1953. Assumption will, therefore, confer degrees for the first time at its Spring Convocation scheduled for May 29, 1954.

The passage of the new Act was formally announced to the public at a Charter Banquet held in the Prince Edward Hotel on April 21, 1953. The principal speakers were Dr. Sidney Smith, President of the University of Toronto, Dr. G. Edward Hall, President of the University of Western Ontario, the Hon. Leslie



Frost, Prime Minister of Ontario, and the Hon. Paul Martin, Minister of National Health and Welfare. Presidents or delegates of all the universities of the Province, as well as the University of Detroit and Wayne University, brought greetings, and representative persons from all walks of life in Windsor and Essex County gave the announcement an enthusiastic reception. The chairman for the occasion was Mr. Rhys Sale, President of the Ford Motor Company of Canada, and additional speakers included Mr. Arthur Reaume, Mayor of Windsor, Mr. C.C. Morris, Warden of Essex County, heads of local professional bodies, the President of the Windsor Chamber of Commerce and the REdional Director of the UAW-CIO. The main speeches were re-

broadcast over Station CKLW the following evening.

At the Annual Presentation of Awards in St. Denis Hall, on May 27, the Assumption Alumni Association conferred a plaque upon President Hall in recognition of his services to the College and of the benefits which have accrued to the institution as a result of its long affiliation with the University of Western Ontario. Dr. Hall pledged every assistance to the College in its new status, and expressed good wishes for "the Assumption University of the future".

(Transcribed from the original which was deposited in the General Archives)

STATEMENT TO THE CATHOLIC MEN OF
SANDWICH, DEC. 10, 1916.

Gentlemen: I must at the beginning of my remarks thank you for complying with the request to come here for a meeting this afternoon. It has long been my desire to have the opportunity of addressing the Catholic men of Sandwich.

From time to time the report has reached the college authorities that a considerable number of our people were disappointed with the attitude we saw fit to take in matters affecting the interests of the college in recent years. I am not here to apologize to you, gentlemen, for our conduct. I am not here to fulfil any duty I owe you. The manner in which the priests of the college conduct the institution is exclusively their



business; it is none of your business, any more than it is my business how Mr. Page conducts his store, Mr. Brealt his coal business or Mr. McKee his lumber yard. But I believe that I can remove in a great measure the spirit of hostility manifested by a few and some pretty sweeping criticism indluded in by many and create a better understanding generally by the statement I am about to make. These statements will necessarily be somewhat lengthy and I shall be grateful to you if you will hear them through and give them close attention.

First, let me give my version of the famous boycott of Sandwich by the college eighteen months ago and the question of the college water supply which originated

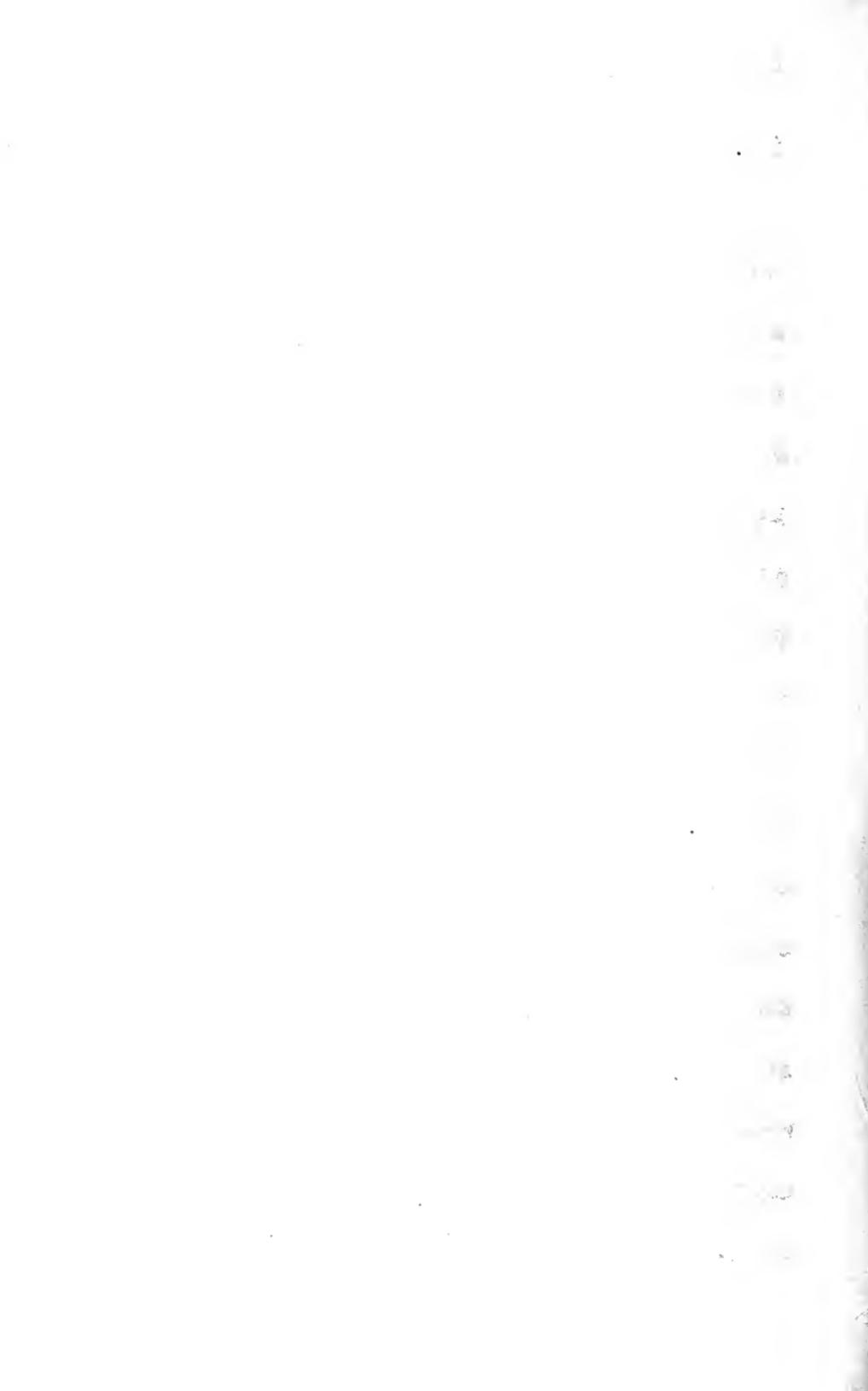
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$$\mathbb{C}^2/\mathbb{Z}_2^2$$

$$\mathcal{A}_\mathbf{R}$$

$$\mathbb{C}^2/\mathbb{Z}_2^2$$

it. One night in the spring of 1915 we were disturbed at a late hour by the pounding of a sledge hammer on the water main in the basement. All of you, who are familiar with a pipe-system in a house know that the sound of hammering at any point of the system is heard distinctly throughout the whole system. That pounding in the basement disturbed practically every person in the whole house and it continued throughout the night. The water board had not the courtesy to consult the officers of the college in advance as to the best time to do the work. The engineer was consulted. As the work was not finished the first night the workmen returned next evening about 8.30. To carry on their work the water had to be cut off



from the toilets, the baths and the steam boilers. Nobody in the house was notified in advance and nobody in the house could get even a drink of water before retiring. The action was not merely inconsiderate and discourteous, it was positively dangerous. To shut off water from steam boilers without notice is criminal. That night, too, failed to see the end of the work of installing the meter in the basement. So the employees of the board were sent by day, two stipplings to bungle the business, and the day selected was the day of Father Gignac's funeral. I leave it to you to decide whether good taste was displayed in that. Now, Father Gignac was widely known by the priests of Michigan and Ontario and very highly esteemed. The Superior-general of the

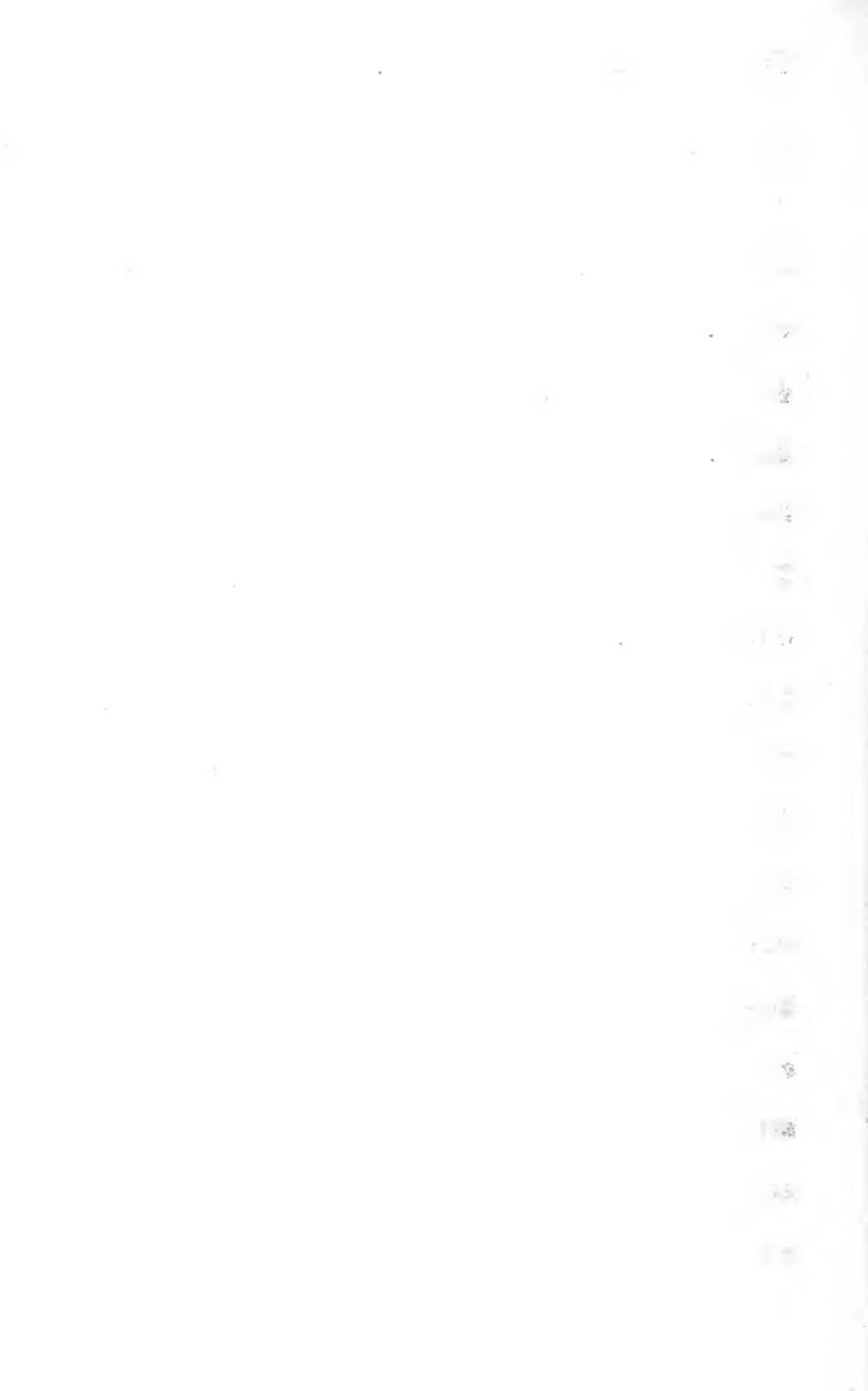
community and a large number of the clergy came to the funeral. In the midst of the hurry of arranging for the funeral and entertaining the guests, I was informed by the chef that he could get no water to prepare the dinner. The employees of the water commission had cut it off once more. They were invited to leave the basement with dispatch and it was well for them that they accepted in haste. If they had hesitated for a moment they would have been pitched out by main force if it required a hundred pair of hands to do the work. The only time of year when the meter could be installed reasonably was the vacation. It was then about the 1st of April and in two months and a half the college would be closed. The board could not wait.



What was the reason for their unreasonable haste. You will recollect that just at that time we were beginning the construction of two new buildings. A lot of water would be needed for their construction. If a stranger were to come into Sandwich to build a new house the water commission would have given water without charge. No such privilege as that for us although we were making provision for 60 new residents for nine months a year and though we had been in Sandwich and contributing to the town's welfare for 46 years.

So much for the consideration that was shown to the college by the water board in the manner of installing the meter. Now for the matter. When we were informed of the resolution to instal a

meter, I called one member of the water commission by phone and asked for an explanation. The reply was in substance this. The board had decided to meter the town-well, perhaps not the whole town, perhaps not the residences of the town just yet at least — but the factories and the institutions, the big consumers. Now the factories and the institutions were the canning factory, the fur factory and the college. The fur factory had already closed, the canning factory had been closed for months and neither of them has ever opened since. The reason given for the change of policy was as follows: Windsor had raised the rates on Sandwich and Sandwich now had to pay a higher price for water and must in turn charge a higher price not to the residents but

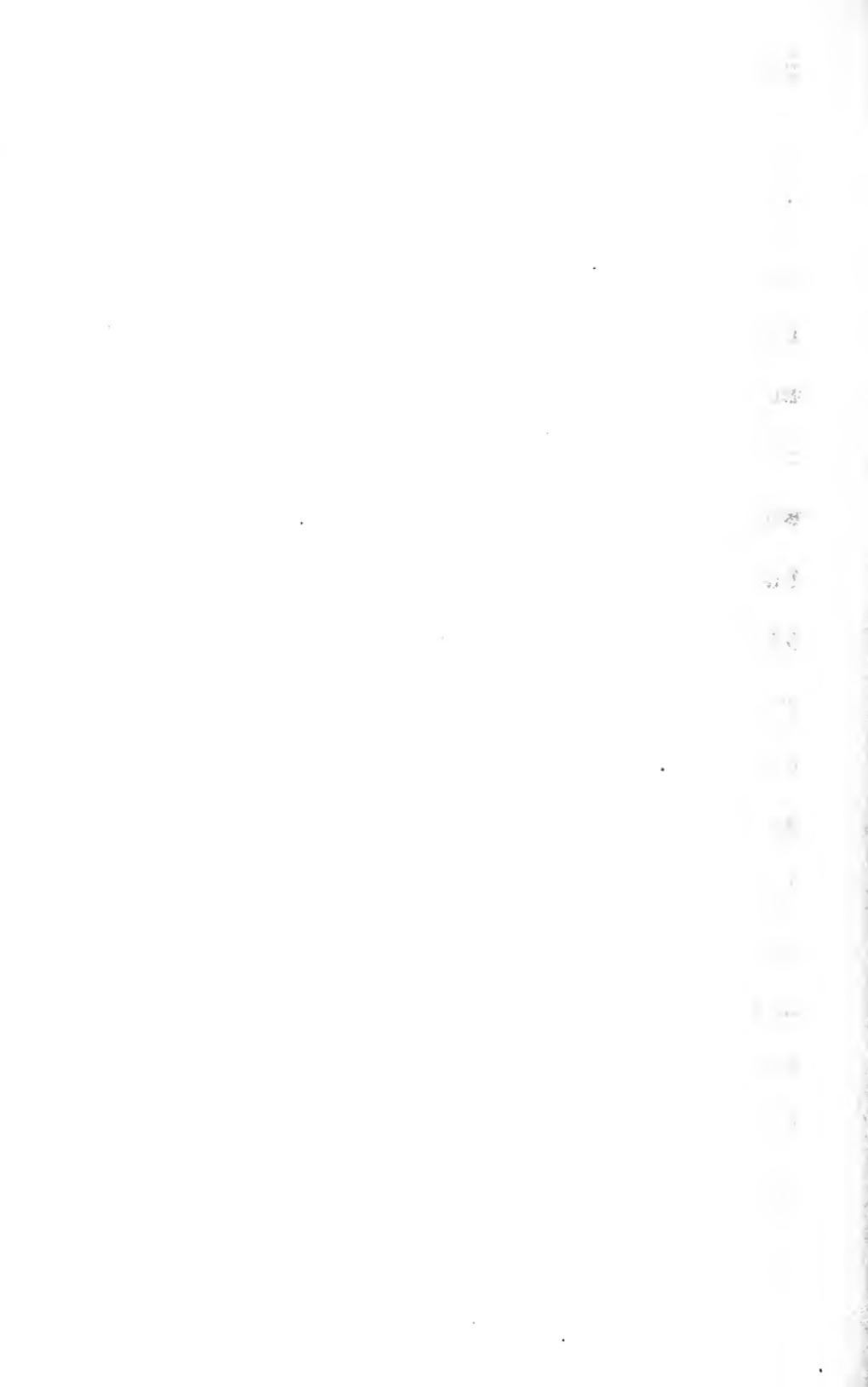


to the factories which were not going to take any water and to Assumption College which must have water. In plain English the attitude of the water commission was that if Windsor charged Sandwich a higher price for water, Assumption College must pay the increase. I would remind you that there are more voters in private residences in Sandwich than there are at the college. Next I inquired about the rate the board had decided to charge the college. The matter had not been decided. The board did not yet know what price it would be necessary to charge. It might be 15cts a thousand gallons and it might be less. Now listen to this. Windsor was charging Sandwich 6cts per one thousand gallons and for this was taking the

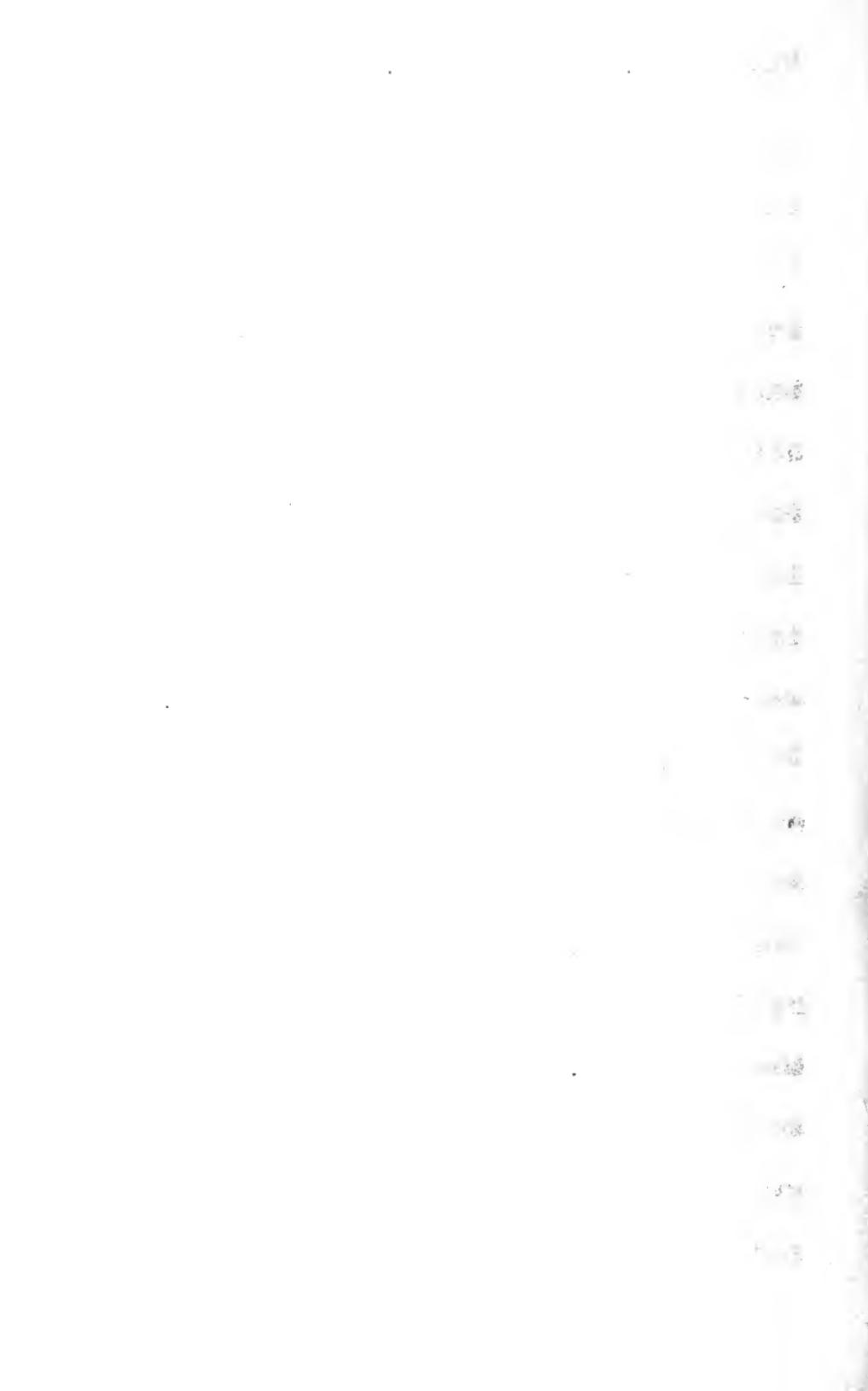


water from the river, purifying it, forcing it through the city mains two and a half miles to its western boundary and was furnishing the power that sent it on through Sandwich mains to the college. For its service Windsor asked Sandwich 6cts per 1000 gallons. For the extra half mile Sandwich would not charge the college more than 9 cts and perhaps less. The college had a contract with the water commission for years with regard to water service. I suggested to the member of the board that the commission come to the college and discuss the question before breaking the contract. No, he replied, let the college come to the board. This invitation was of course declined. It was our practice to go to the other fellow when we wanted to change a contract,

when the other fellow wanted to change it we expected him to come to us. Personally this commissioner would be very glad to come but the board could not come. I called up a second member of the board with the same results. He would be glad to come himself, but the board could not consent. The board consisted of three men; two would be very glad to come but the board could not consent. Gentlemen, I quit right there and at once informed the mayor of the town that if the college was going to be treated in that manner by the municipal officials, then the college was, in a business way, done with the town of Sandwich, and the mayor and the water commission would have to shoulder the responsibility. There is the history

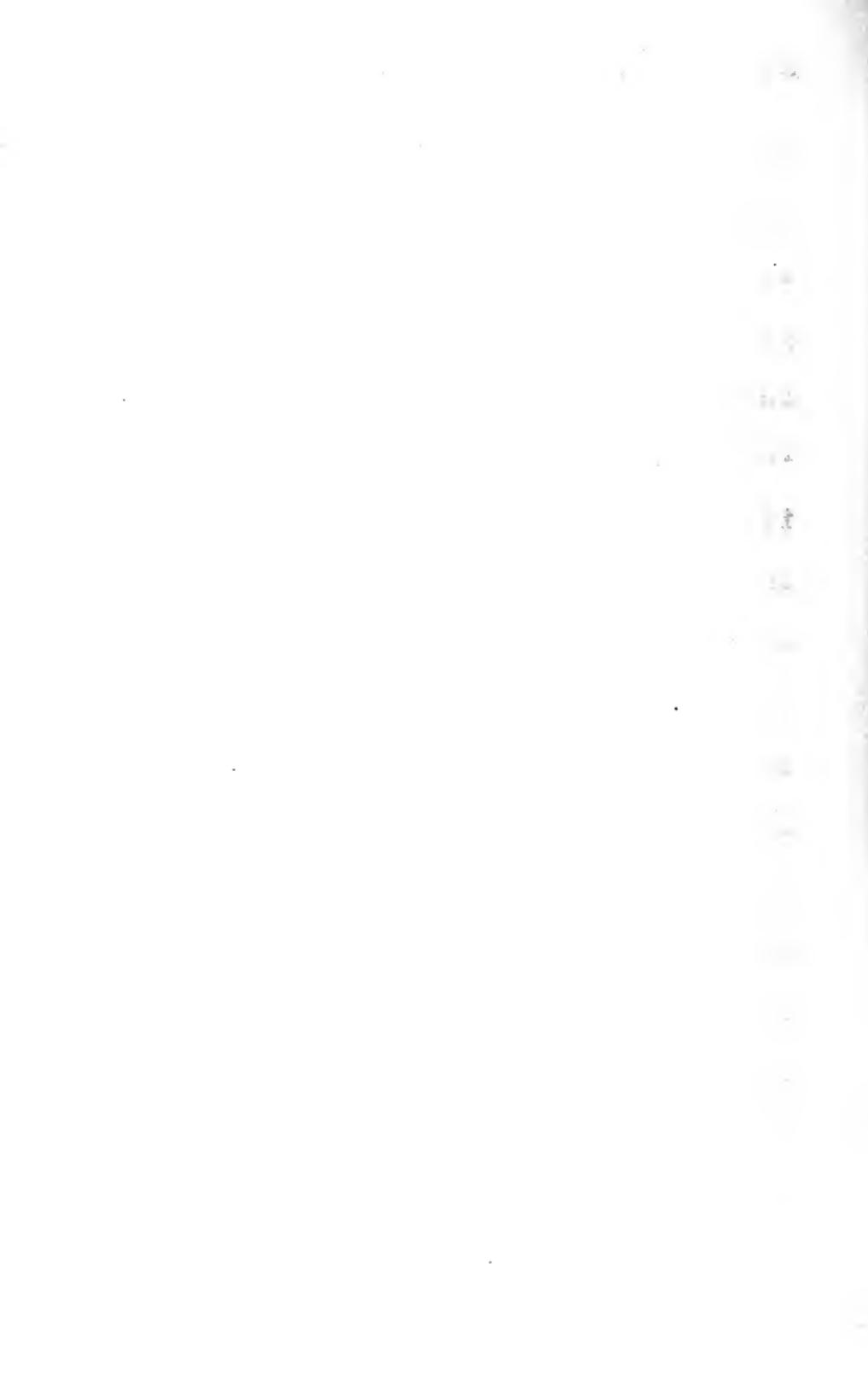


of the boycott of Sandwich by the college. And there is not a self respecting man in front of me who would have taken a less decided stand than I took. And I want to tell you frankly today that that boycott would still be in force if the water commission had not receded from its position. Some may be under the impression that because we are priests we will permit men to walk over us. Personally we are prepared to stand a good deal but the man who attempts to wreck the work to which we have consecrated our lives will find himself up against the stiffest proposition he ever tackled. Later the board saw fit to announce a rate of 10cts with a discount of 10% for cash, and their proposition being a nearer approach to reason, the boycott was relaxed.



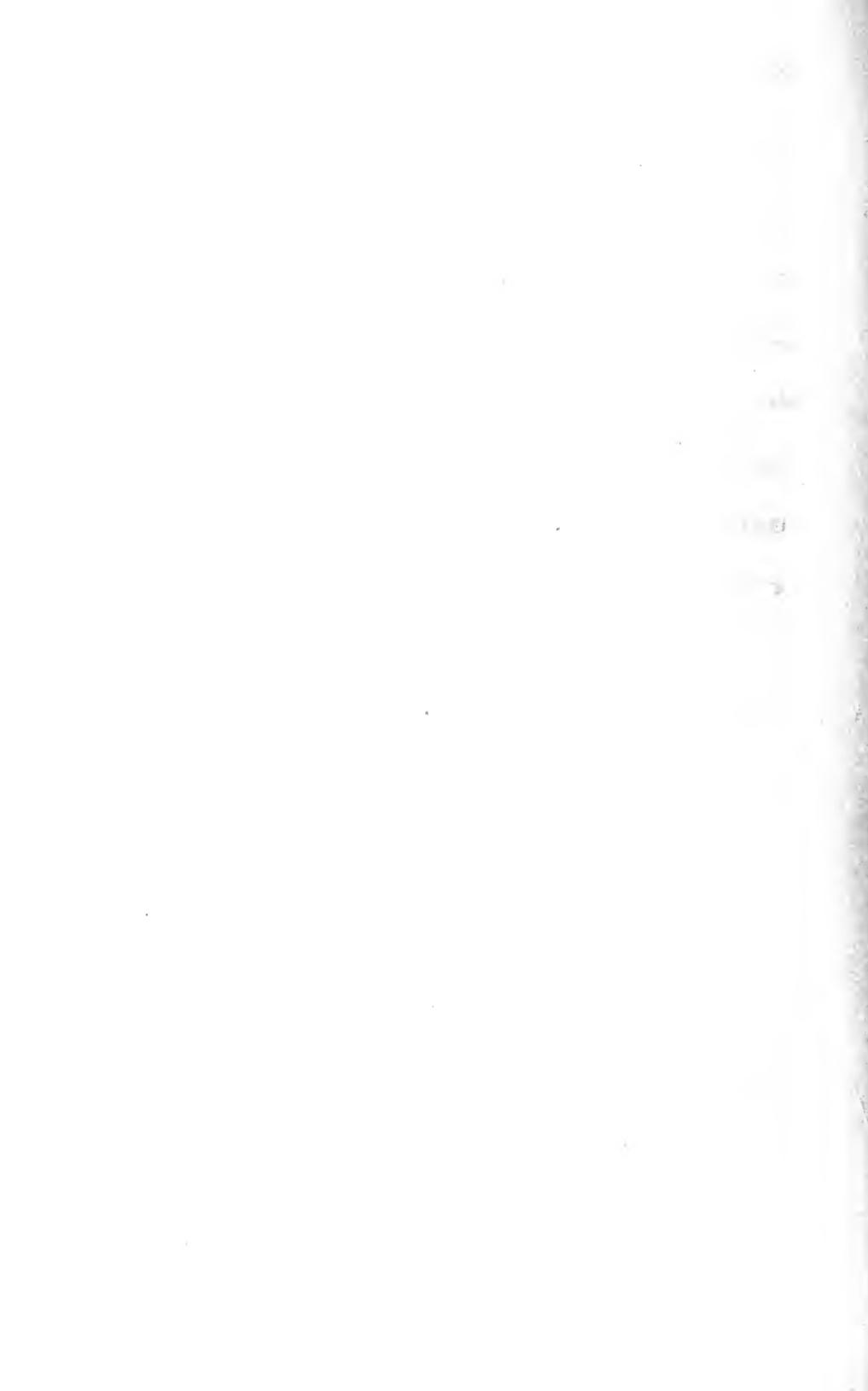
You have, perhaps heard that the college charged the town \$5000 for that section of Wyandotte Street which it formerly owned. I heard it, too, and learned then that all the Ananiases were not dead yet. All I ever saw was a cheque for about \$1600 which was at the rate of \$2000 per acre. The man who circulated the report that we got \$5000 must have thought we belonged to the Strauss Realty Company. Was that charge of \$1600 hundred to the town exorbitant. Was \$2000 an acre exorbitant? Could you buy any neighboring ground at the same rate? If you can buy it at three times the rate, the college will borrow the money tomorrow, pay you spot cash and give you \$1000 an acre commission for every acre you secure.

But I have been told: You had to part with that land, if you had refused the town would have expropriated and since you could not continue to hold it you ought to have donated it to the town. The man, who talks that way, gentlemen, if he ever gets to Heaven, will not be there five minutes till he has asked Almighty God to give him His eternal Throne. Why should we have been so pleased to part with that land. We needed it badly for the college campus. The college buildings and the campus embrace about twelve acres of land today and these twelve acres are the home and school and church of 275 people. Can you find as many people living on any other 12 acres of land in any other part of Sandwich. Besides the college is only in its infancy. In the years



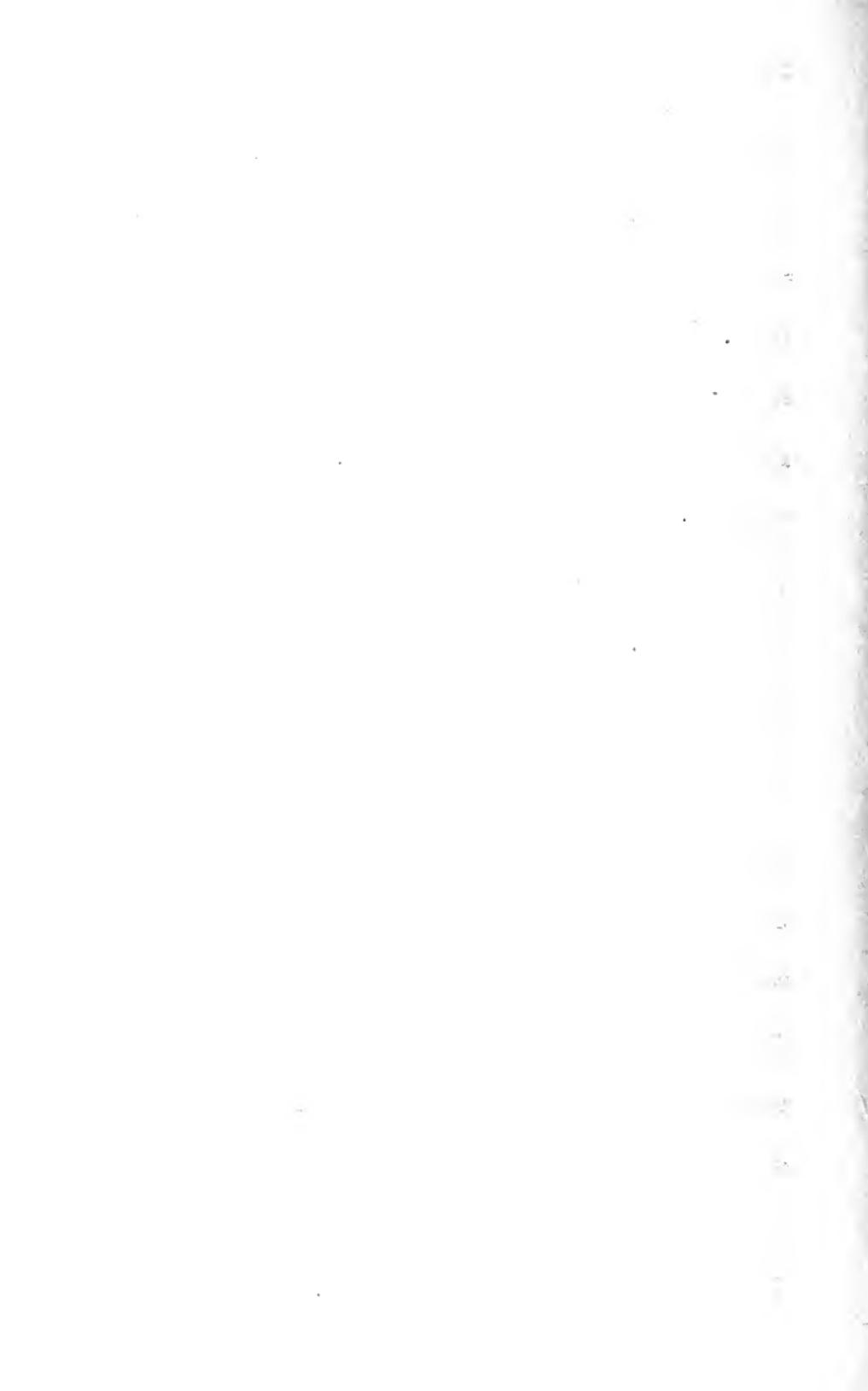
to come it will likely have twice as many pupils as it has now. Where are we going to find room for the buildings to house them on that twelve acres of land and the grounds for their recreation. You look at our campus and you compare it with the public and separate school grounds and to you it looks large. But you forget that ours is a boarding school. Your children are five hours a day for five days in the week in your school and the rest of the time they have your yards, your streets and your vacant lots to play on. If you were up to date they would also have parks. Take any 200 of your children, now and you will find that they have a mighty sight more ground to play on than our boys have. The college authorities

always realized that there was not enough ground for the institution north of the cemetery. More than thirty years ago Archbishop O'Connor, then superior of the college tried to secure the adjoining farm but his limited means would never permit. Father Cushing his successor always lived in hopes he might find the money to buy it but his hopes were never realized. When I was appointed he asked me to make every endeavor to secure at least ten or twenty acres adjoining our campus on the east but we never had the money and the whole farm went to Soper and Dupuis. A short time ago Upper Canada College in Toronto was sold. Its campus at the time of sale had about 100 acres in it and the college had about the same number of pupils at that time as we have now.



Notre Dame University in Indiana is the largest Catholic college in America. It has 1200 students and 400 acres of campus. Yet we have been criticized for holding thirteen acres of campus and grounds for 225 students. To tell you the truth, gentlemen the parting with the land that is now a part of Wyan-dotte St. was the biggest sacrifice that we have ever been called upon to make since we came to Sandwich.

One great difficulty I find in reaching common ground with the citizens of Sandwich, Protestant and Catholic, is this: They have had absolutely no boarding school experience whatever. We have spent our lives in them. Yet they know what is wanted for a successful boarding college and we do not. It is the

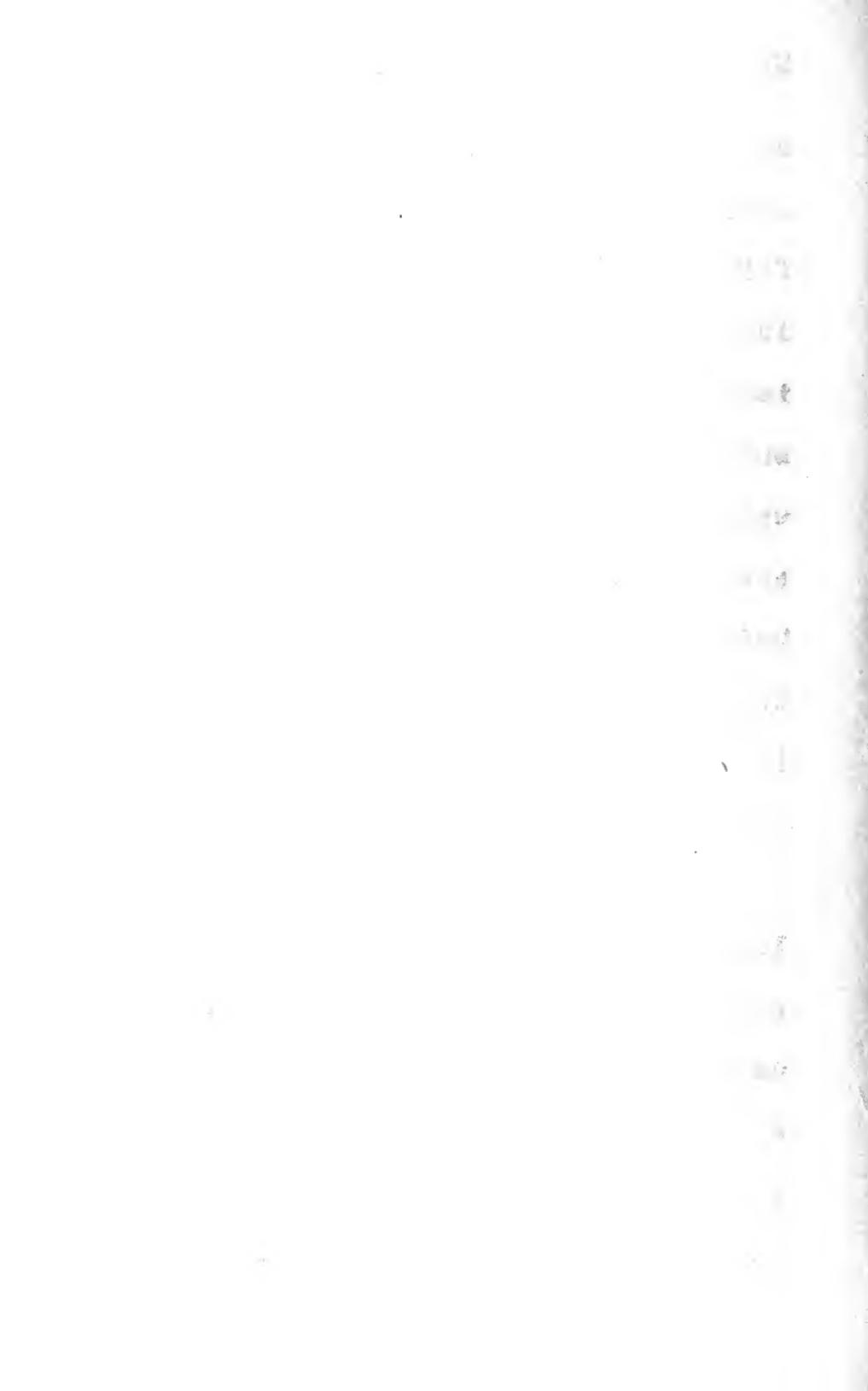


only place on the face of the green earth where I ever heard of people with absolutely no experience feeling cock-sure that they could show people with a life-long experience just what they needed for their business.

Now to come back to my statement. We have about twelve acres for our buildings and campus. In the last nine years you have seen erected the chapel building, the gymnasium, the private room building and the handball courts. In the next ten years we should erect a classroom building, a library building, an administration building, a matron's building, a staff-dining room building, a central heating plant and additional handball courts. They are all necessary if the college is to prosper. I am not



speaking of buildings that will be required twenty or thirty or forty or fifty years hence, though each decennium will call for additions but of the immediate future and of buildings of which we already feel the need and which we would erect at once if we had the means. Now plant those six or seven buildings on the present grounds, suppose the college to have four hundred students instead of the present number, where are they going to get their recreation? They would never stay in Assumption College with the grounds that we could give them north of Wyandotte St. We cannot go west in the future, we cannot go north, we cannot go east, we must go south for a recreation ground for the students of the coming years. You have



noticed that a lane was always reserved at the rear of the cemetery. Do you know why it was reserved? We knew that in the future the recreation grounds must be south of the cemetery. We would never have allowed it to become difficult to get there if we could have prevented Wyandotte St. from being opened up. It was necessary for the development of the town and we had to sacrifice the interests of the college. For the same reason we consented to the sale of a strip of the farm to the Essex Terminal. But the injury to the college of the future is irreparable. It can never develop as we had hoped it would. The situation is such today, gentlemen that if through fire the present college were to suffer substantial loss, I for



one would advocate its removal from the present site. And in view of the attitude of the town in late years I would advocate its removal from Sandwich.

Again what has Sandwich ever done for the college that we should have donated our portion of Wyandotte St. to the town. Just stop and consider that question. What has Sandwich ever done for the college. Can you think of a single thing? I can't. In the last college the Basilians opened the people of the parish in which it was opened raised \$10,000 for the college and sent about 70 pupils to it the first year. In the last college I was in before coming to Sandwich the Catholics of the parish, numbering less than 1000 souls, donated between \$5,000 and \$6,000 and the

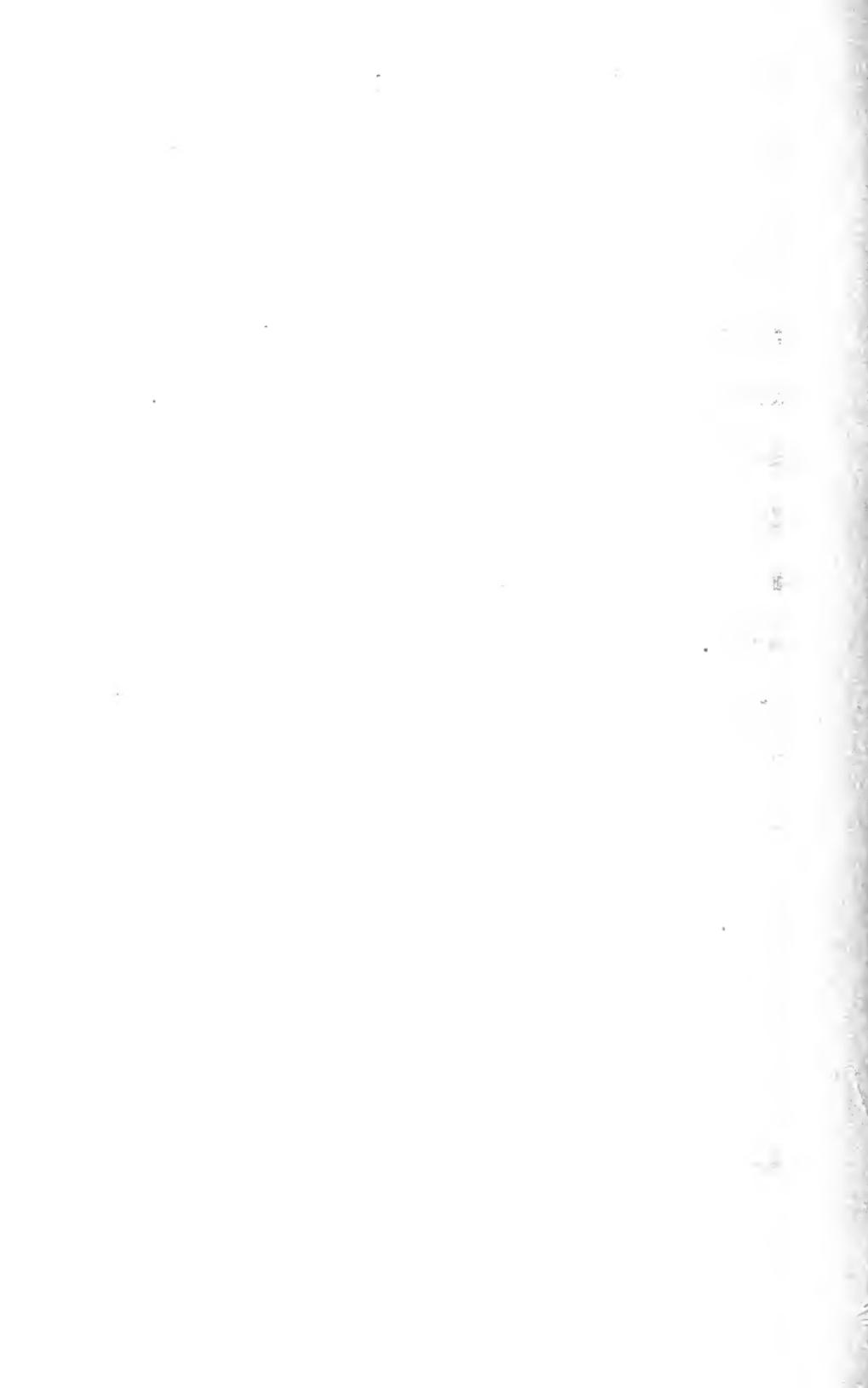


business men of the city donated eleven acres of land on the finest site in the city or its environments and the college bought eleven more. In the last five years the Jesuit College of Detroit has received donations to the amount of more than \$200,000 from the citizens of Detroit. Just now, if you have been reading the papers, you know that the Detroit College of Medicine is making a public appeal for \$1,000,000 and it is only a day school with an enrollment of 150 students. This college has been in Sandwich under Basilian administration for 46 years. What has the town done for the institution in that time. Some time ago I put that question to a citizen and protested that we had never received anything from the municipality.

He assured me that I was mistaken; that the town had given the college a sewer. That would have been a great and convincing evidence of the town's generosity if it were true but it isn't.

Sandwich never did that for the college. It bylawed a sewer on Huron Line and charged the cost to the abutting property. I know that for we have been paying about \$100 for that sewer ever since I came to Sandwich and we are paying it again this year.

Now, permit me to deal with the question of tax exemption for the college property. Last summer we asked exemption on the River front property because it was used solely for purposes of recreation. At the court of revision the college authorities testified that the property was so used and used solely

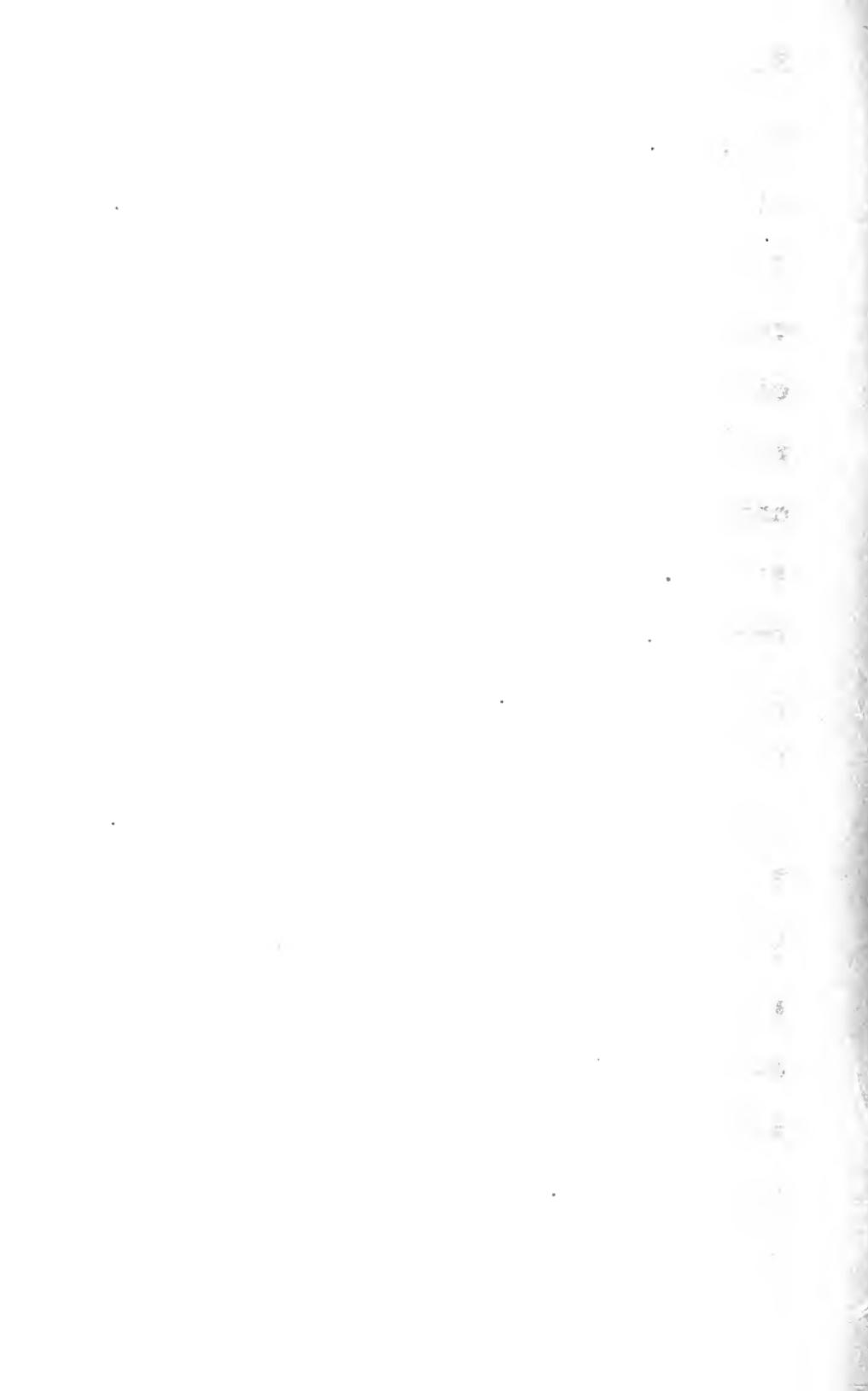


for that purpose. One of the assessors of the town got up in opposition and testified that he had passed along Sandwich St. and had not seen it so used. Then the court of revision decreed it had not been so used and refused exemption. That court of revision, if it visited the city hall in Detroit and did not meet Mayor Marx, would at once decree there is no Mayor Marx or that Mr. Marx is not mayor of Detroit. Judge Connolly would rule against them, however and when our appeal went to the court of the county judge he reversed the Solomons of the Sandwich court of revision.

Now, for the farm case. In the last nine years the assessment on the college farm has mounted from \$4,400 to



\$24,500. And the farm is now about eight acres smaller than it was then. Several years ago we went before the court of revision and asked a lowering of the assessment, protesting that the returns from the farm would not justify any such taxes as we were called upon to pay. The farm is not good for the purpose. It might be fair if it had proper drainage. But the town of Sandwich has never done a thing to secure an outlet for drainage purposes. It always overlooked this while every year raising the assessment. When we had appealed in vain for such assessment as the farm revenue would warrant we decided to ask exemption under provincial statute. The court of revision denied the appeal and again the county judge reversed the court of revision.



Then a howl went up in the town of Sandwich in which not a few Catholics joined. The college farm ought to pay taxes like all other property in the town. Now if the law of the province exempts the town had no right to tax the farm. If the law of the province exempts it would be robbery to compel the college to pay taxes on the farm just as it would be robbery to force you to pay taxes on your church when the law of the province exempts churches. That never seemed to occur to anybody in the town. For nearly all it was not a question of law, it was not a question of justice, it was not a question of right, it was just a question of getting the taxes right or wrong and by any trick that could be resorted to.

To me it was not a reasonable position to take. If you had no interest in the college, if it was a matter of absolute indifference to you whether there was a Catholic college in your midst, it would appear to me your attitude ought to have been this. The college is asking exemption from taxation on the farm. I don't think it is right but let us see what the law is on the matter. If the law exempts the college we have no quarrel with the authorities of the college for claiming their rights. That, it seems to me would have been the fair and unbiased attitude. How many took that position? How many here took the trouble to look up the law? I don't suppose any did. But many condemned the college just the same. Now kindly

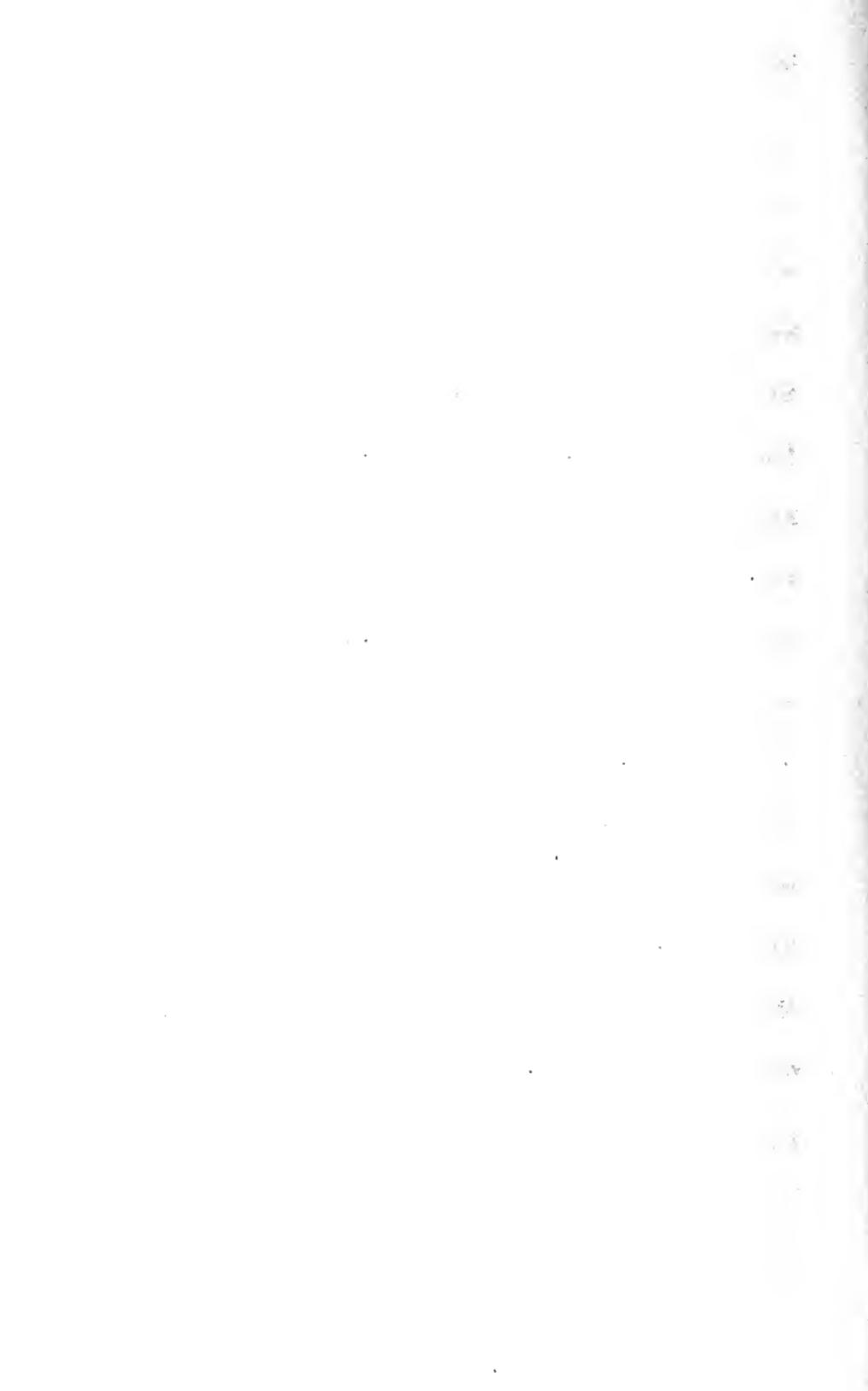


listen, while I read the statute of exemption. "The buildings and grounds of, and attached to, or otherwise bona fide used in connection with and for the purposes of a seminary of learning, maintained for philanthropic, religious or educational purposes, the whole profits from which are devoted or applied to such purposes only, but such grounds and buildings shall be exempt only while actually used and occupied by such seminary."

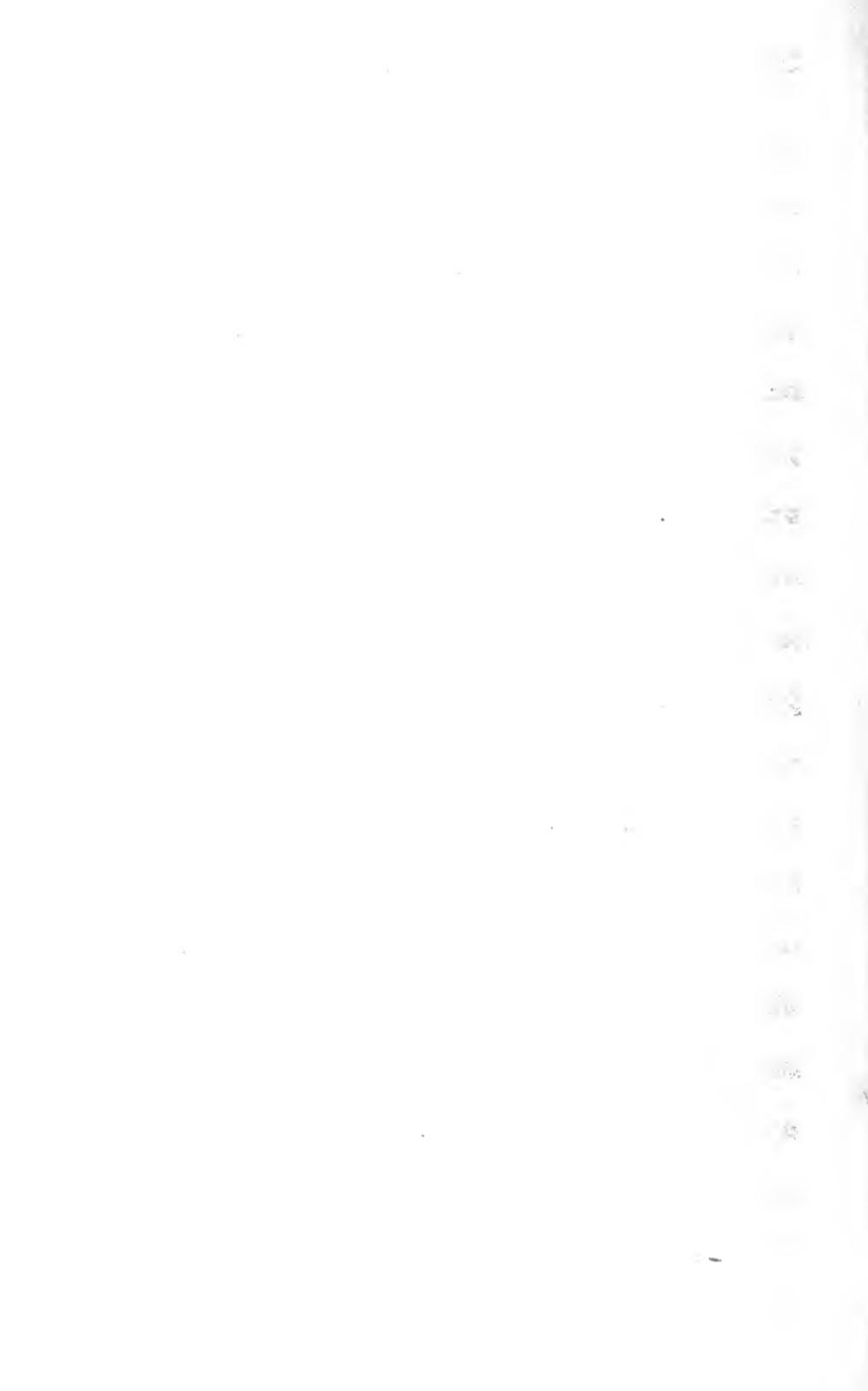
Now let me read for you some letters that show the attitude of some other cities and towns where similar institutions are established. Now if you did not feel called upon to imitate these other cities and towns, and if you did not have one ray of sympathy

with the work that we are doing in your midst you ought at least to have been as just as the legislators of a non-Catholic province who enacted the statute I read to you. We still have some taxes to pay, gentlemen. The college pays for all improvements on Sandwich St., we pay for the pavement on the north side of London St., for the electric standards on the same side of London St., for most of the sewer on Huron Line. The church pays only for that section lying beside the church grounds. These taxes that the college still has to pay amount this year to more than \$400.

You have often heard it said that the college has done and is doing nothing for the town. Yet it paid most unreas-



onable taxes on the farm for a number of years when it was not in our opinion obliged to pay any. It always paid taxes on the farm for 45 years. It also paid taxes of all kind on the river front when it was clearly exempt under the law. It has always paid and is still paying its full share of improvement taxes. To merchants, general supply men, mechanics and laborers of Sandwich it has paid out a great deal more than \$100,000. Two of the most active men in the recent suit against us were Richard McKee and Michael O'Brien, men, the former of whom has received from the college thousands in trade and the latter many hundreds. In my own time in Sandwich, we have bought coal, sand gravel, cement, lumber, groceries,

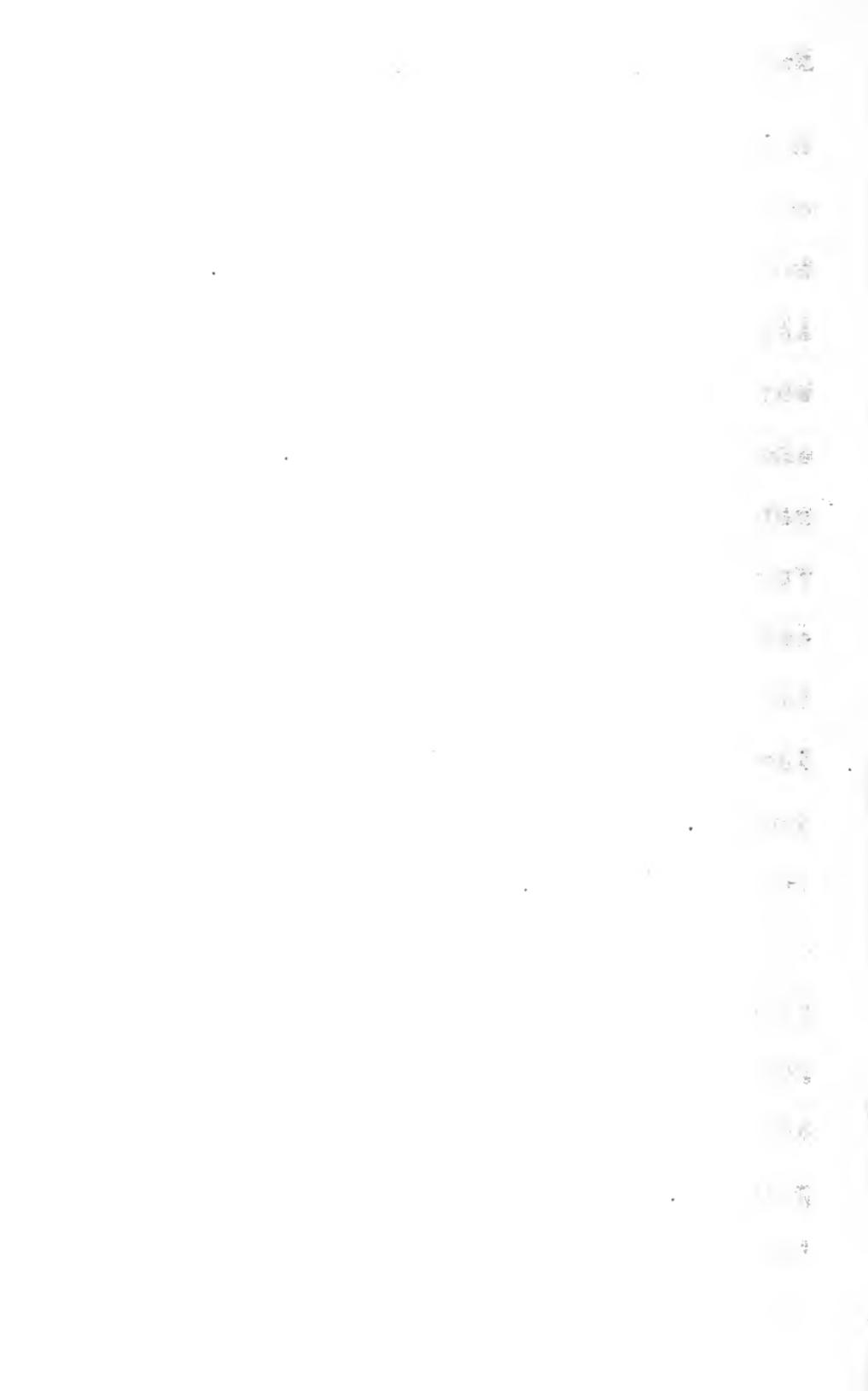


meats, Mass wines, drugs, bread, butter and vegetables in Sandwich. And no man from whom we purchased ever lost one cent of his account. We have employed Sandwich labor, skilled and unskilled, year after year. We have educated absolutely free of charge students from Sandwich town who were ambitious to get an education but had not the means to pay their way. We have given hundreds of dollars in charity to Sandwich poor. Hundreds of other poor in these years have been supplied with provisions at our kitchen. Practically all cast off clothing of the institution has gone to Sandwich poor. I have not mentioned purchases made in Sandwich by individual members of the staff, the employees and the students, during the past half century. Gentlemen, we have meant some-

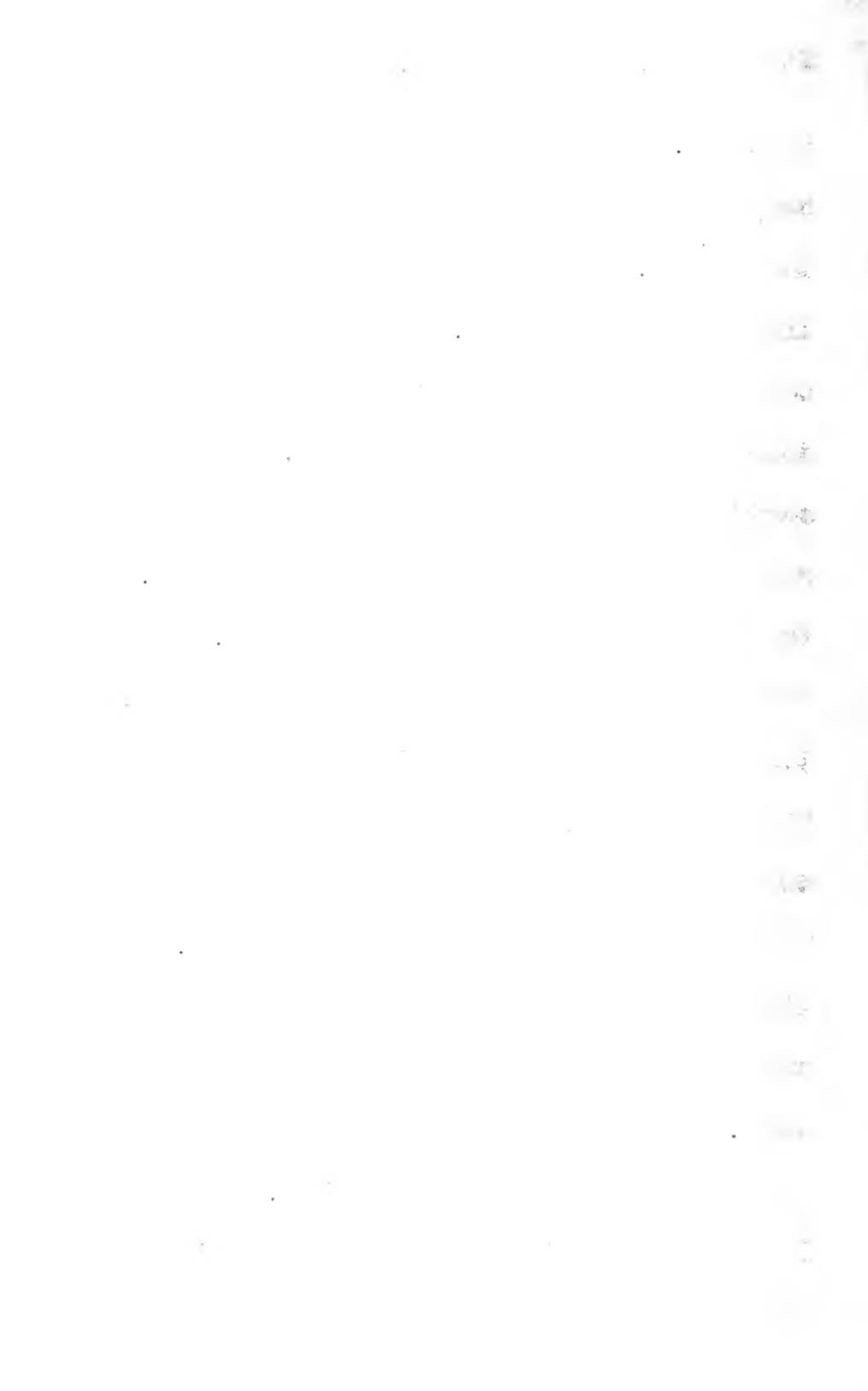
thing to Sandwich always and the men who have told you that we meant nothing knew they were guilty of slander. If the college meant nothing to Sandwich, why did such a howl go up in the town when we threatened a boycott. When you get right down to business, you will be forced to admit nothing in the town has ever meant quite so much to Sandwich as the college and Sandwich has been mightily ungrateful and mightily shabby in return. It has done absolutely nothing for the college.

Now, I must deal with the relations between the college and the parish, something that concerns you more closely.

You may, like the priests of the college, have heard that this parish built the



college. I have heard that and it has been said by some men who are listening to me now. Permit me to throw some light on the matter. During the past ten years the parish after meeting the church expenses has contributed for the services of the priests in charge sums ranging from \$1000 to \$2000 per year. The average has been about \$1500. That is \$500 for each of the three priests. Now the board and washing for each of these priests, the furniture, the household supplies and the housekeeping have been at the expense of the college. To allow \$350 annually per man for this purpose is to make a very modest allowance. This leaves \$150 a year for each priest laboring in the parish. If there is any farmer listening to me he will know that he could not get — I will not



say a hired man — but a hired boy for the price this parish has paid for the services of a priest in the best financial years the parish has ever known. I will tell you something else. During the past ten years the community has sent to Sandwich an average of thirteen priests a year to conduct the college and to administer the parish, ten men for the college and three men for the parish. The college is taxed \$1500 a year for the support of the old and infirm members of the community and the education of the young. This is at the rate of \$115 a year for each Basilian in Sandwich college and parish. Deduct that \$115 from the \$150 that remains of the \$500 after board and other expenses are paid and the college would be enriched by the parish to the extent

of \$35 a year for each priest working in the parish, if there were no parish horse to keep. But there has been a horse to keep and its keep has been at the expense of the college every year except two, since the Basilians took charge. Now it takes \$1500 a week to meet the current expenses of the college. And yet we have been told seriously and I believe conscientiously that the parish here built Assumption College. It did not build the college and it has not been financially of a particle of assistance to the college. Another fact. There are about six priests on the average in the college who go out on Sundays to assist in other parishes after having done their week's work in the college and these six men bring

annually into the college treasury about \$3000 for their Sunday's work, twice as much as the three priests receive who spend all their time in your service. With these facts before you, I am sure you will be prepared to contradict that statement that the parish built the college.

While I am on this question, I want to make a few more observations. In the past ten years the wage of the average man has doubled. Property in Sandwich has more than trebled. The pew rent of this church has not doubled or trebled. It is like the dogmas of the Church, it has never changed. The pastoral dues paid by the big majority of the parish are just what their grandparents and their parents paid fifty years ago. Men



are paying to the church now just what they always paid though their property is more than twice as valuable and they are earning twice as much and paying out twice as much too for everything except church expenses.

In the early fall your pastor told me he was going to visit the parish and collect the seminary and good works tax. I suggested that he was under no obligation to go from door to door to collect the tax, that it would be enough to announce the collection from the pulpit and invite the people to contribute the amount in the church. Fr. Coté told me he could not raise the money in that way, he would have to go from house to house to get the sum required. He went and in some houses into which there was



coming a weekly wage of from \$40 to \$60
he received 25cts and 50cts.

But perhaps the parish has heavy debts
and is struggling hard to meet them.
It is one of the few parishes in the
diocese that has not one cent of debt.
Has it just got out of debt and has it
had in the recent past heavy obligations
to meet? In the past 45 years it has
added a tower and sanctuary to the
church, it has erected a winter chapel
and a rectory and some church sheds,
all at a cost of from \$35,000 to \$40,000.
The parish on your right has with half
the number of families in the past eight
years built a magnificent church and a
fine rectory and has made other improve-
ments totalling more than twice the



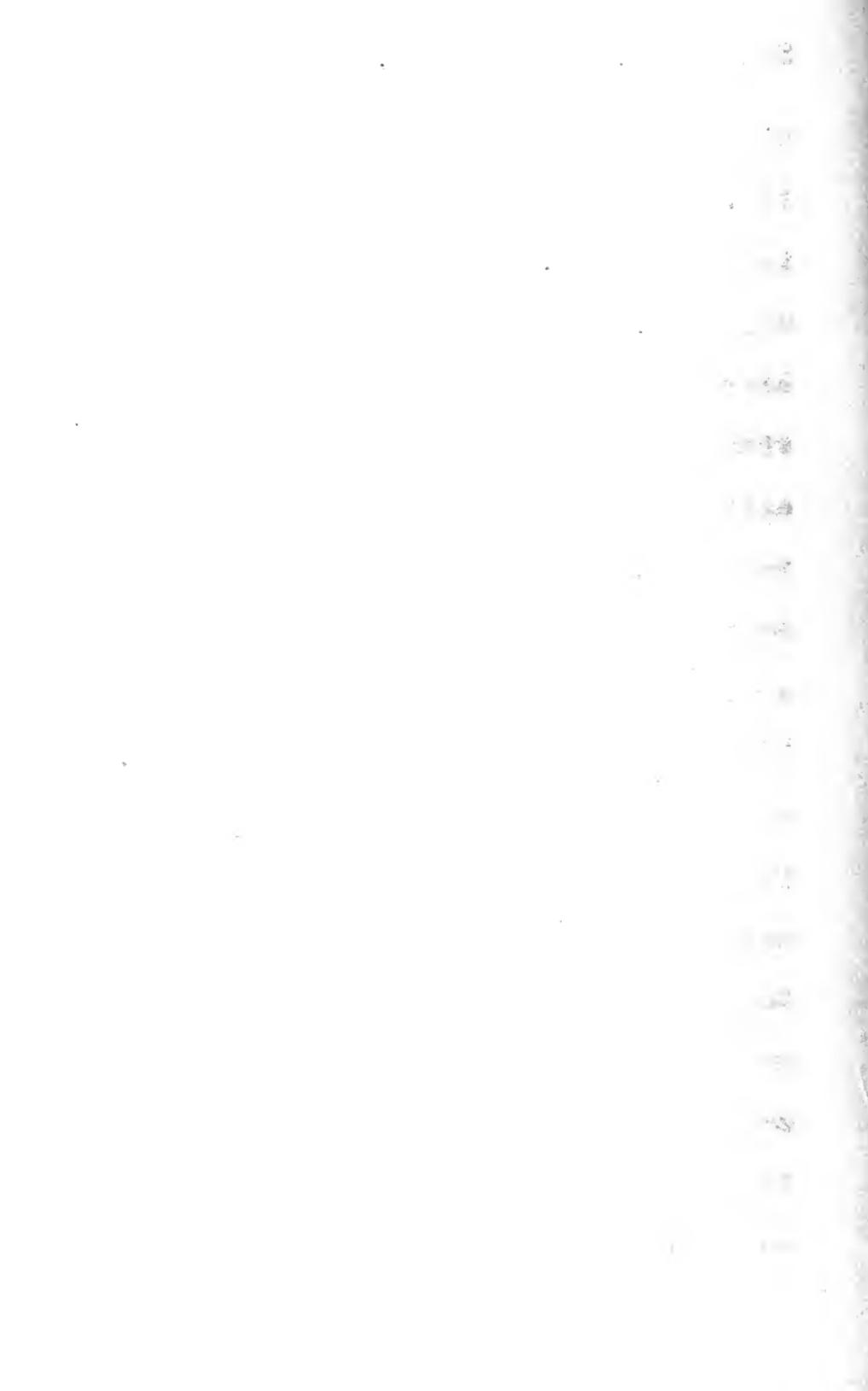
latter sum. I don't know of any parish in London diocese or in any other diocese in America where proportionally the Christmas and Easter offering are so small as here. And there is not a parish in the diocese that has been better served in the past 45 years than yours. You have three Masses at convenient hours every Sunday, you have three Masses every day of the week, if there is a funeral or an anniversary or a marriage you have the three week day Masses just the same. You don't know what it means to go outside of your parish to look for a priest in the event of sickness. You have solemn High Mass on the principal feasts and you have the exercises of Holy week complete every year and this is the only parish

in the diocese save the cathedral that has. You could not have had all these advantages during all these years if there had not been a college in your midst.

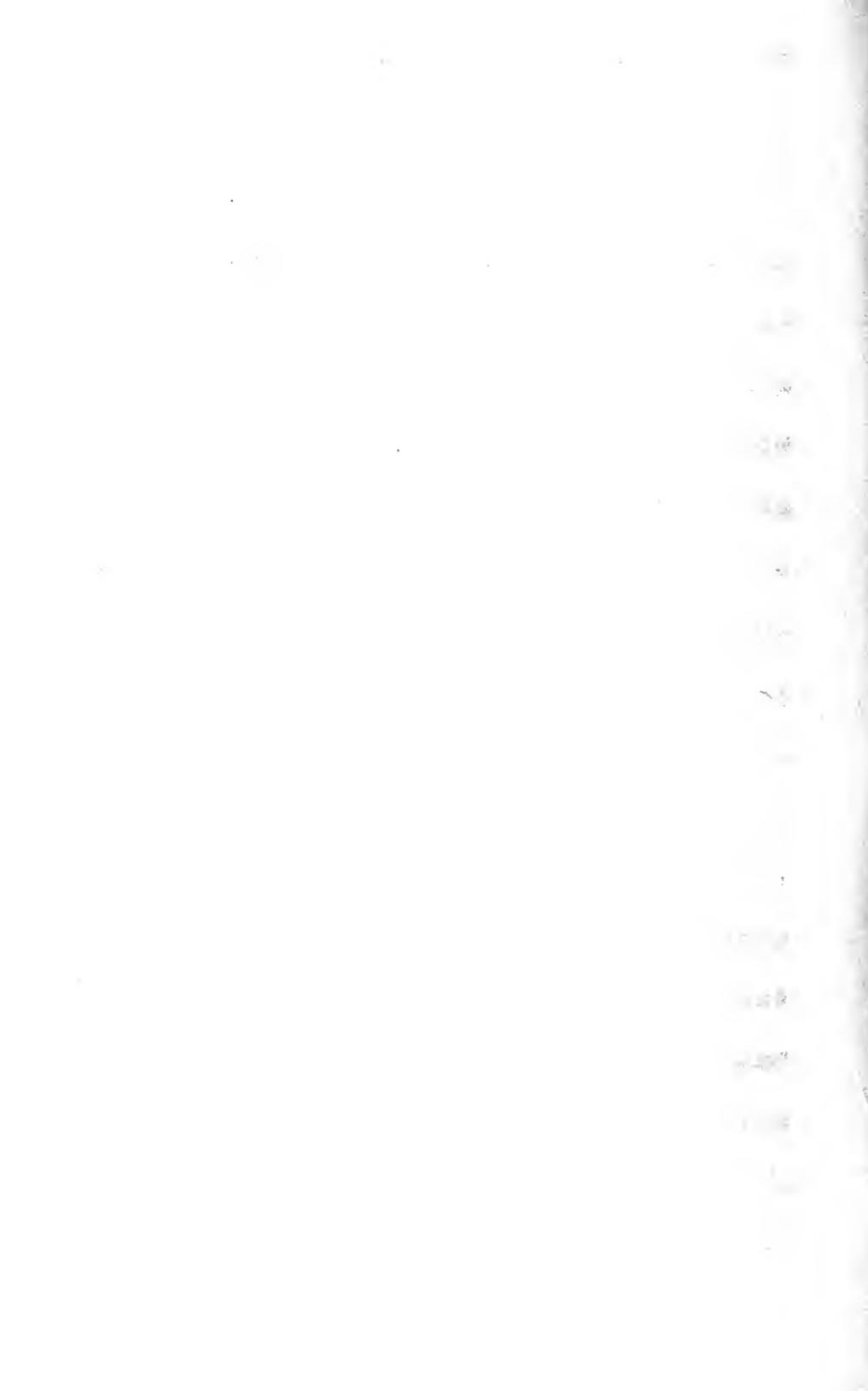
To return to the college. I have stated that the church has no debt. The college has always had a heavy debt since the first wing was erected back in 1875. When Father O'Connor was leaving here to be consecrated Bishop of London, he appeared in your pulpit and made a financial statement, showing that the parish was free from debt. He could not have said the same for the college where he was leaving behind a debt of \$40,000. It is much greater now, of course. Yet many of you look upon the college as a



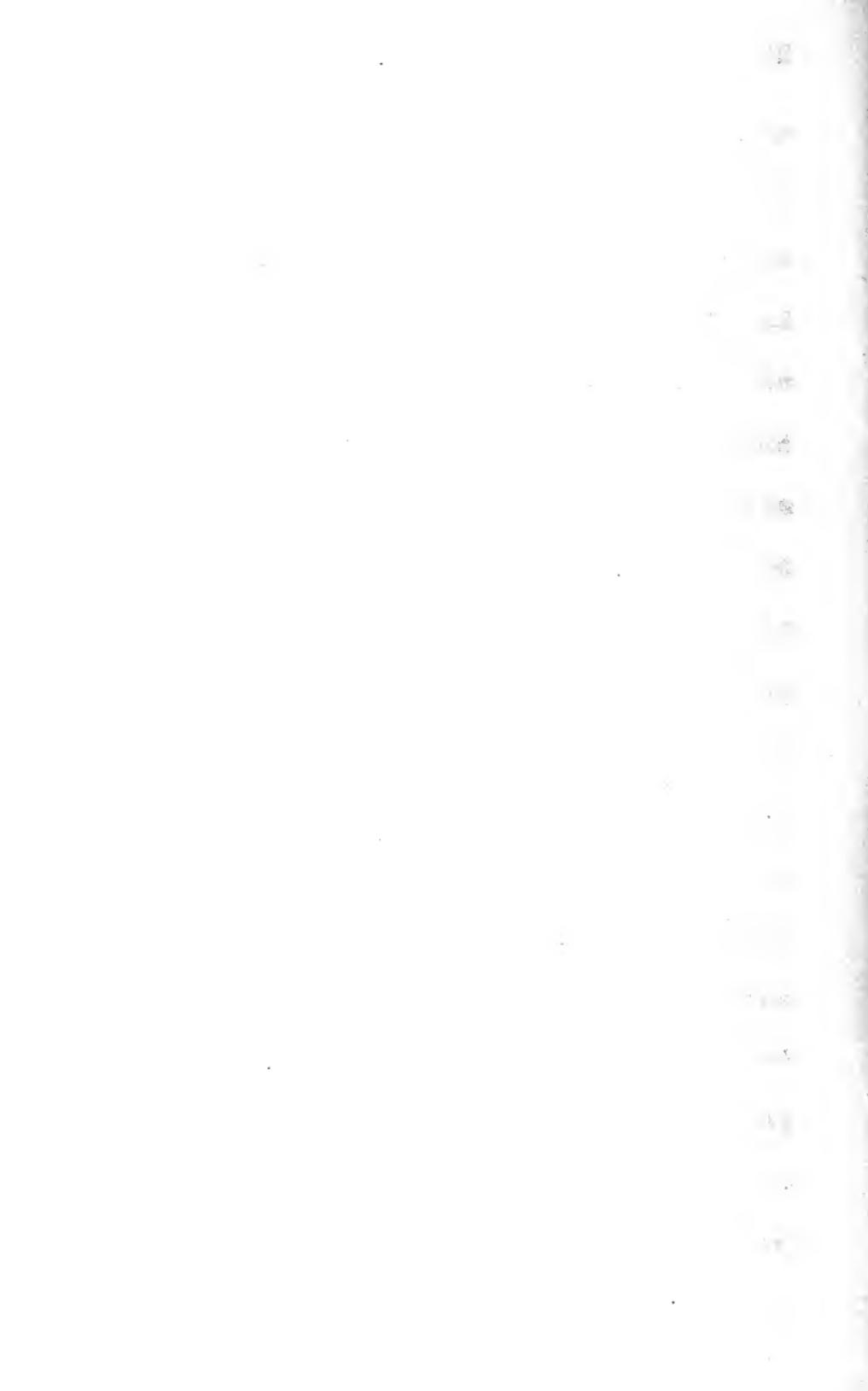
big wealthy corporation. In a very limited sense it is big but in no sense is it wealthy. It is not a money making business, this business of conducting a boarding school, let me assure you. In Windsor and in Detroit today men are paying from \$7 to \$11 a week for board and room. The average boarder in the college pays on paper less than \$6.50 a week for everything and everything includes teaching, board and lodging, washing, laundering and mending of linen, school books and stationery, the use of a library, the use of a gymnasium, the use of handball courts, the use of an athletic field, training under a coach and gymnasium director, with football, baseball, handball, basketball supplies included and church services



as complete in the college chapel as they are in the average church. For all that he pays less than \$65.0 a week on paper and in reality he pays less because some forget to pay at all, some pay only in part, some pay only after years of waiting and some are taken and educated free of all charge. Surely you can see that Assumption College is not a money making institution. The revenues received from the students do not meet current expenses. And if you ask how the institution is able to continue and to grow, I will tell you that it is only by the absolute self-sacrifice of the Basilian Fathers who have given up their homes, who have refused all personal compensation, and who have given their talents, their time and their earnings, asking for nothing



but the little they eat and the dress they wear, to the cause of Catholic education, that the sons of others may be fitted for life here and hereafter and that the catholics of the land may have a priesthood to minister to their souls. It is a life of self-sacrifice, gentlemen. In the ordinary school the teacher takes up work with his pupils at nine o'clock in the morning and quits at four and he works five days in the week and the world says he has done enough to entitle him to a generous compensation. Our work takes all the day and every day of the week, Sunday included, of the school year. In addition we have our daily Mass, our office, our spiritual exercises and the only return we ask on earth is a bare living.



Gentlemen, I have not set these facts before you for the purpose of asking financial aid. We have not asked it in the past and we are not asking it now. My hope in the first place in calling you together today was that I might be able to banish from the minds of the Catholic people of Sandwich the tendency to criticize without reason a good Catholic work. My object in the second place is to warn you against an alliance with men who would be glad to put the college out of business. If the enemies of the college should be able to do this they would not hesitate to attack your school and your church. It is only one step from taxing college property to taxing church property. Some of you have been just a bit short-sighted in the recent effort of the

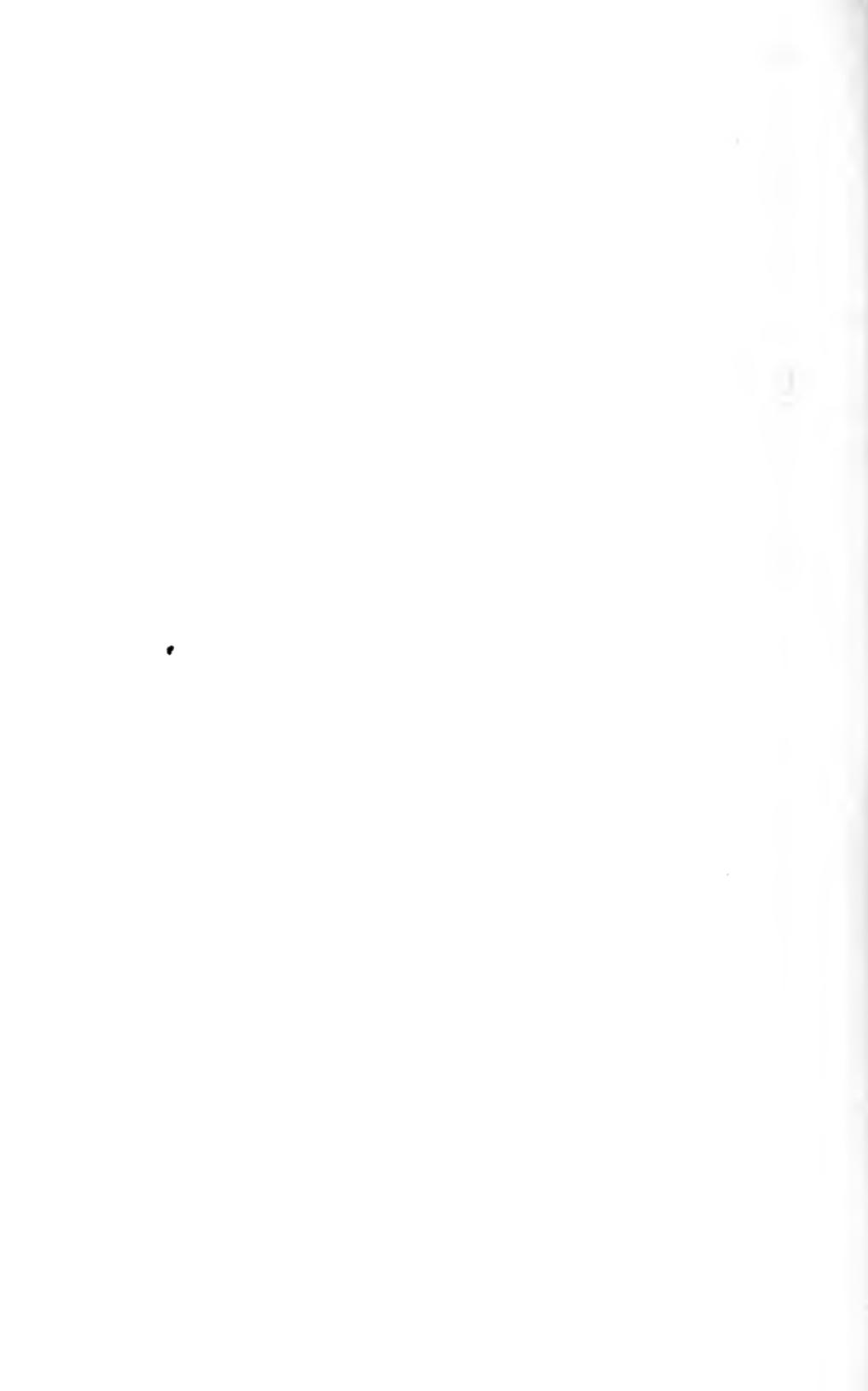
town to place a heavy and an almost insupportable burden on the college. If Assumption College were a Protestant institution, you would find practically every Protestant in town lined up in its support. You would find no group among them advocating any tax upon it.

My last object in calling you together was to make an effort to influence you Catholic men of Sandwich to unite when Catholic interests are concerned. Men are drawing salaries in this town, salaries paid by the public taxes, paid by the taxes of Catholics as well as by those of non-Catholics, who do not hesitate to work against your interests. Men are elected every year to offices of honor in this town who are known to be bigots and they get Catholic votes,



too. They could not be elected otherwise. Yet you know that when they are in office no Catholic and no Catholic cause will ever get anything from them. I do not mean to imply that the Catholic vote should not be given to a non-Catholic. That is a narrow and a bigoted attitude that no Catholic should approve; but I do mean to say that the Catholic vote should never go to any anti-Catholic, to any man who will not give Catholics a square deal.

It is in your power to get your rights and if you have not gotten them in the past it is because you were not on the alert. I should like to urge you to unite in the future, whenever union means protection of Catholic interests.



I want to thank you very kindly for
your patience and attention.

F. Forster.

(Transcribed from the original in the
General Archives)





